

Christian Courier

A REFORMED WEEKLY, formerly known as Calvinist Contact

NOVEMBER 4, 1994/No. 2418

Christian groups demonstrate opposition to pornography

Billboards focus on psychological damage

Alan Doerksen

ST. CATHARINES, Ont. — Canadian and American Christians showed their opposition to pornography with special billboard messages and by wearing white ribbons during White Ribbon Against Pornography Week, in the last week of October. In Caledonia, Ontario, Christians of eight denominations got together to put up a billboard with the message "Pornography hurts," and a picture of a crying child. The mayor and other supporters came out to the billboard's unveiling October 21.

In Canada, Group Against Pornography (GAP), Canadians For Decency and similar groups have been cooperating to organize Wrap Week. This is the sixth year for the program in Canada, and the ninth in the U.S.

During WRAP week, white ribbons are "worn to show that

we're opposed to pornography," says Audrey Krushel, president of Winnipeg-based GAP.

This year, Manitoba policemen wore the ribbons, and the Manitoba government proclaimed October 23 to 30 WRAP week. "More and more public figures are getting concerned" about pornography, says Krushel.

The main goal of WRAP week is public education, says Krushel. "Most people have a very benign view of pornography." GAP has focused on banning hardcore pornography, but is now focusing on other types as well. "A lot of people are addicted at the low level," she says.

Limit access

GAP and other groups have been widely promoting WRAP week through churches and Christian organizations. GAP has encouraged churches to

publish bulletin inserts containing form letters calling on government leaders to limit access to pornography.

Form letters are addressed to all three levels of government, and include the statement: "I express concern for the skyrocketing, yet largely unregulated, proliferation of pornography in Canada, and its potential harmful impact on men, women and children/youth. Please work to enforce systems of protection that will begin to limit the access of pornography into our homes and communities. Please inform me of your initiatives for dealing with this issue."

GAP has asked churches to encourage church members to sign and mail in these form letters and to give GAP financial support for its work.

GAP is also promoting the use of a billboard reading *Po-*

nography Hurts.

The billboard shows the face of a crying child.

"We're trying to get it across Canada," says Krushel. "We've really zeroed in on the psychological damage [of pornography] to a child." This damage can come from the use

of children in child pornography, or the negative atmosphere of a home where pornography is used, she says.

Two of the billboards have been put up in Hamilton, two in St. Catharines, and one in Caledonia.

See CHURCHES p. 2...

Canadian Christians upgrade Uganda's health care system

Robert VanderVennen

KAMPALA, Uganda — Canadian Christians are helping to build the medical care infrastructure in Uganda after the devastating regimes of Idi Amin and Milton Obote.

Dr. Carl Garry and Dr. Bob Stephens have sparked the formation of the Canadian Christian Medical Institute, which offers a year-long diploma program in hospital administration and an annual three-day medical update seminar for Ugandan physicians.

Garry, a sociologist with specialization in organizational administration, has taken early retirement from York University, where he was Associate Dean of Arts. Stephens is a physician living in Warkworth, Ont., who practised in Zaire from 1950 to 1960 and continues to have a passion for East African medical missions.

"There has been no training at all in health management for hospital administrators in Uganda," says Garry. Dr. Crispus Tegu, a Ugandan physician, confirms this. "People with

professional medical abilities have been thrust into hospital administration without any management training," he says. "The result is crisis management with great waste of resources and demoralization of personnel."

Garry adapted York University's program of hospital administration so that up to 35 doctors, nurses and other hospital administrators could take the course in three 3-week modules paced throughout the year. This way the administrators can take short leaves of absence without needing to leave their posts for the whole year.

See COUNSELLING p. 2...

In this Issue

A story called "Apen" you just have to read.....p. 11
Can singing keep people in the church?.....p. 15

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"You have made known to me the path of life." (Psalm 16:11a)

News

Churches put up private billboard along highway

...continued from page 1

In Caledonia, Christians from eight local churches got together to put up the GAP billboard on one of the churches' properties. "We've built our own billboard," says Gail Hewitt, the local coordinator for Canadians for Positive Community Standards and a member of Caledonia Baptist Church. Set on a hillside, the billboard is very visible, and faces a busy highway.

To pay for the billboard, "we

have got funding from the Caledonia Ministerial Association," says Hewitt. "They were 100 per cent behind us."

On Friday, October 21, the Caledonia billboard was unveiled. It will be displayed for three months. "We plan on getting another one and putting it up in spring," says Hewitt, explaining that Ontario's Ministry of Transportation has a three-month limitation on billboard signs.

Caledonia's mayor, Marie

Trainer, and the local council have taken "a very strong stand" against pornography, says Hewitt. Recently, the council passed bylaws against pornographic videos and magazines.

Involved in court cases

GAP supplies its billboard poster to interested groups, which pay part of the cost and choose sites for the billboards.

GAP also encourages Christians to write letters expressing

their opposition to pornography to politicians.

Recently, GAP has been involved in court cases dealing with pornography. In the recent Butler case, the Supreme Court ruled that "freedom of expression was justifiably limited due to the harm to society" caused by "degrading and dehumanizing, violent and child pornography," says Krushel.

Next spring, GAP will be going to the Supreme Court against Randy Jorgenson, owner

of Adult Only stores, to "defend community standards." GAP also plans a court case against Toronto artist Eli Langer, to argue for the protection of children from exploitation in child pornography.

One concern of GAP's is to raise money to fight these court cases. "You're looking at \$17,000 easy" in expenses for each court case says Krushel. "We definitely rely on grassroots support" for this, she says.

Counselling around the AIDS epidemic

...continued from page 1

A feature of the program is that a course in counselling, taught this year by Mary VanderVennen of Toronto, is included in the program. Psychotherapeutic counselling is almost unknown in Uganda, except for advice given by clan and church leaders. But the

"Without professional upgrading, doctors become less and less effective each year."

tribal system is breaking down, and counselling around the AIDS epidemic in Uganda and the traumatic effects of the recent prolonged civil unrest is badly needed.

Garry himself teaches a course in each of the year's three sessions. He teaches personnel administration, organizational behavior and organizational development for

hospitals. Garry's wife, Loraine Spencer Garry, teaches research methods and report writing during the first term. She also supervises the field research project each student must complete and their writing of a 10,000 word report on the project. Two courses in financial accounting for hospitals round out the program.

Tegu, who took the course last year, has returned to the program this year as an assistant teacher because he feels the program is so important. He has been encouraged to do this by Garry, who wants the staffing of the program to be entirely in the hands of Ugandans in a few years.

Professional upgrading

Tegu is also strongly supportive of the Continuing Medical Education program for doctors, the second part of the CCMI initiative. Last year two authorities on tuberculosis from

British Columbia, Dr. James Sparling and Dr. Stuart Kenning, led a three-day workshop on tuberculosis, an epidemic disease in Uganda. Their workshops drew 20 per cent of Uganda's doctors. Without this kind of professional upgrading, doctors become less and less effective each year, says Dr. Ekiira Kikule, the woman physician who is full-time ad-

ministrator of the CCMI program.

CCMI works in close cooperation with the Christian Medical and Dental Society in Canada, and with Canada's 45-year-old Evangelical Medical Aid Society. CMDS is domestically oriented, while EMAS sends medical people who use their expertise on short-term missions to developing

countries.

Uganda is a predominantly Christian country. CCMI has a three-way contract for its program with the Ugandan Ministry of Health and the Ugandan Protestant Medical Bureau, on whose premises the CCMI office is located and where its activities take place.

Churches say No, politicians say Yes to casinos

Anne Hutten

DARTMOUTH, N.S. — Nova Scotia's premier, John Savage, says he will not change his mind on introducing casinos into the province even though churches oppose it. At a recent news conference, six mainline denominations firmly stated their objections to the organized gambling that apparently will come here, whether they want it or not.

"We firmly believe the proposed casinos for metro Halifax-Dartmouth and Sydney will irrevocably change our province's cultural, social and economic life in a manner that is detrimental to the majority of the people," said spokespersons for the Roman Catholic, United, Presbyterian, Anglican, Evangelical Lutheran, and Baptist churches.

They added that significant evidence exists to show that casinos result in increased costs relating to criminal justice and other social problems. And they called on the government to abandon its plans to establish

casinos.

Mr. Savage, who is said to be "a devout Catholic," did not buy the churches' arguments. He said he's always had polite disagreements with his own church, and although the churches have a right to their opinion, that opinion is inaccurate in this case.

Gaming versus gambling

Finance minister Bernie Boudreau came in with an equally dismissive echo of his boss' stand. The decision has been made, and "we will stand by it," he said.

The dispute between government and churches has been ongoing for some time, with many local and district churches in strong dissent against the casino policy. In the Annapolis Valley, for example, the Kentville and District Ministerial Association sent a letter arguing against government-sanctioned gambling.

The Kentville Christian Reformed Church did the same, noting the evils of gambling

and the disastrous social fallout from such a policy. They received a response from Mr. Boudreau, which said merely that studies had shown no significant increase in crime after casinos had been introduced elsewhere, and that the economic advantages outweighed the disadvantages.

The Kentville CRC wrote again, stating that Boudreau had not addressed their real concerns. Boudreau's second response was a polite kiss-off, thanking them for their concern but not dealing with the issues at all.

Rev. Peter Stellingwerff, who is pastor of the Kentville CRC, observes that Boudreau used the word "gaming" rather than "gambling" in his letter to the church. This reveals a significant difference in outlook between those who see gambling as inherently evil and those who see it as a recreational opportunity that will help pay the province's bills, says Stellingwerff.

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News

Government must prevent commercialization of parenthood

Need guidelines for reproductive technology now, says commissioner

Gordon Legge

CALGARY, Alta. — How do you make a group of lawyers pay attention?

Put them in a room with Suzanne Scorsone for an hour while she talks about sperm banks, reproductive technology and surrogate motherhood.

There haven't been so many furrowed legal foreheads in one room since last year's bar exams at the University of Calgary.

For good reason. Scorsone was discussing life and death issues about which there are many questions and few definite answers. Her talk underscored the reason why values are in such a state of flux, along with the difficulties facing lawmakers and society at large in clarifying values in the late 20th century.

Difficult terrain

Scorsone, a member of the Royal Commission on New Reproductive Technologies which delivered its report a year ago, was the guest speaker.

The location was the Palliser Hotel's Crystal Ballroom, filled with some of the city's finest legal minds.

Scorsone spoke fast, like a lecturer who had arrived 20 minutes late for a 50-minute class. And her presentation about some of the issues raised by the royal commission covered difficult terrain, making an upper court judgment sound like an elementary school text.

Glancing around the linen and chandelier dining room, a few brandied heads were buried in their hands but no one nodded off. It is important stuff. For instance, did you know that perhaps a third of medical treatments are ineffective or even harmful? While pharmaceutical companies are required to do controlled trials to demonstrate safety and effectiveness before any drug is introduced to the market, Scorsone says there are no such requirements for medical treatments, medical devices or innovative therapies.

"Any physician can try a new technique on human sub-

jects. He or she may publish a report, others may or may not decide to try it on their patients, and over the ensuing years an opinion may or may not develop in the field as to effectiveness or safety, but there are no requirements for systematic monitoring of efficacy or side effects or long-term outcome," she said without catching her breath. It was that kind of evening.

Abuse of technologies must be presented

The commission took four years to issue a 1,275-page report. Through cross-Canada hearings and briefs, it dealt with a wide range of ethical, legal, social, technical and medical issues of deep human significance. The commissioners covered such ground-breaking and controversial subjects as fertility technologies, prenatal diagnosis, research on human embryos, judicial intervention in pregnancy and related government policy.

For her part, Scorsone, an anthropologist and head of the Roman Catholic Archdiocese of Toronto's family life office,

dealt with a few key areas on which the government could be taking immediate action to prevent the whole area of helping people make babies from turning into a giant business whose only guideline is the bottom line.

"Only government can prohibit the commercialization of human reproductive tissues, or reproductive techniques and therapies," she told the lawyers. "It can do so now. It should."

One area concerned regulating surrogate motherhood: people enlisting women to have children for them. Another concerned the creation of a national licensing authority. It would allow for the systematic gathering of data about the outcomes, effectiveness and side-effects of treatments; help people make an "informed choice"; and collect information about people who donate sperm for use in artificial insemination.

Unbelievably, at present there are no recording requirements with regards to donors. "Even the use of fresh sperm, which may be contaminated by disease, is not prohibited, although it is discouraged by professional associations," Scorsone says.

"Records on the identity of donors are often not kept at all, or may be maintained for only a

few years, too few for an adult child of donor insemination to reach the point of wishing to seek the same sort of identity-related information which is now available to adoptees under certain conditions."

Medical donors

A confidential registry would avoid incestuous relationships at a later date, record inheritable diseases and ensure that a single donor does not father hundreds of children.

The scuttlebutt is that they are all medical students, which implies to the receiving woman that they are bright and probably at least reasonably healthy," Scorsone quipped.

"But some clinics in Canada import sperm from for-profit sperm banks in the U.S. Anybody who needs the cash and passes the medical could donate."

The commission heard from donors who either worked as support staff in hospitals or were men from the surrounding community.

No grab bag

"A woman should, in my view, have some level of choice about who is to father her child, the child she will raise."

"The commercialization of something like a Nobel Prize Winner Sperm Bank is repugnant. But a woman should not have to put her hand in a dark and unmonitored grab bag either."

Furthermore, the information would be there later on for the benefit of future generations, particularly the child conceived during such encounters. It would eliminate many donors, such as students looking for weekend beer money, increasing the likelihood that the remaining donors are responsible adults. In doing so, it would uphold the principle that a child is an end in him- or herself, rather than a commodity whose fate and identity are to

be tailored solely to the wishes and convenience of adults, she says.

Religion's role

Where does religion fit into all this? It's been one of the primary jobs of religion to create a consensus about values. What is good? What is kind? What is just? While religious institutions may be faltering, the values defined by the world's major religions since time immemorial continue to undergird our lives. What they have to say remains relevant today so that modern science does not lead us into a moral and ethical morass.

Despite a diversity of religious viewpoints, Scorsone said in an interview recently that the commissioners found that there was an enormous overlap on many different and difficult issues — even if the reasoning process was different.

It is possible to work these things through, Scorsone says. "But people have to be open-minded. They have to be willing to respect the altruism and good faith of people who start from different vantage points and different perspectives. Everyone must be deeply and authentically respectful of the traditions of everyone else. If everyone is being conscientious, then even if they differ, they will be treated with respect," asserts Scorsone.

There will always be disagreement. At the same time, there are large areas on which there are common concerns — such as surrogacy, safety, commercialization, human rights and human welfare — if people will free themselves from their own mode of expressing them.

"We cannot stand apart from these great questions, assuming that they will touch only the other, the rare infertile person, the marginalized pregnant addict, the unimaginable but real life of an embryo slated for use for research."

Christian Courier

An independent weekly with a Reformed perspective.
Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:

	Canada	U.S.A.
(GST incl.)	(GST free)	
\$22.25	\$18.00 U.S.	
\$39.50	\$32.00 U.S.	
\$74.00	\$60.00 U.S.	
\$111.00	\$90.00 U.S.	
\$125.00 airmail		
\$75.00 surface mail		

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.

(ISSN 1192-3415) Published weekly on Fridays except for June 3, July 8, 22, 29, Aug. 5, Sept. 16, Oct. 21 and Dec. 30 by Calvinist Contact Publishing Limited.

All correspondence should be addressed to: 4-261 Martindale Road, St. Catharines, ON L2W 1A1, Tel.: 905-682-8311 or Fax: 905-682-8313

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Editorial

Staying in church is more difficult today

It all seems so simple. "Train a child in the way he should go, and when he is old, he will not turn from it." It's in the book. You can find it in Proverbs 22:6.

And then it happens: one or two of your children turn their back on the way they should go. Why? Weren't they trained in the way? Or does "old" in the Proverbs passage mean age 70?

In this week's issue we carry a short story by Catherine Van Baren. It explores the process by which young persons lose their interest in faith in spite of regular church attendance when they were younger, catechism instruction and Christian day school. When did the sanctuary become a strange and uncomfortable place? the protagonist in the story wonders.

And many others may wonder in similar

fashion about themselves or their children. The answer may not be easy to find for each individual person. If having the gift of faith is a mystery, not having it is equally mysterious. Parents do well not to shoulder the blame automatically. Mistakes in parenting do not always lead to unbelief in children, nor does good parenting always lead to faith. Things happen to people. And people themselves happen to things.

Although it is difficult to give an explanation at the individual level, I do believe that there is a cultural explanation for the widespread phenomenon of church leaving as a whole. Let me explain.

A time of stability

When I grew up in the '30s and '40s in the Netherlands, very few young persons left the church. That held for Protestant and Catholic alike. When I think back to my extended family of that time, all my Pinafore sisters and my cousins and my aunts went to church. It felt very secure. Our whole family tree was rooted in Christianity, it seemed. And so were the family trees of all my friends.

Not that every twig on every branch was filled with the juice of assurance that "Jesus is mine" and that our place in the sun was "a foretaste of glory divine." But we thought we were all pecking away at being admitted into the Kingdom. The odd time, you heard someone clucking about a black-sheep cousin who had challenged the faith of the fathers and who frequented pool halls and movie theatres instead of church. But that was the exception, not the rule.

What was characteristic of that time was that people stayed in place, whether that meant geographical location, job placement, marital status or church pew. Kids and young people were socialized into the faith (nothing wrong with that, as long as it develops into a personal conviction). Instead of having to count the cost to belong, they had to count the cost if they decided not to belong. Not being a Christian was like taking up your cross!

I'm not suggesting that true faith did not flourish in that time. It sure did. But a lot of the strength of the church had to do with social integration and stability.

A time of loosening and fuzziness

What happened to Western societies since World War II?

Affluence happened. Mobility happened. Television brought the non-Christian world into the Christian home. Youth culture created

generation gaps. Friendships became more important than family ties. Consumerism and liberalism preached choice, and choice (a la Alvin Toffler's *Future Shock*) became the enemy of stability and restraint.

It goes without saying that it's far more difficult to pass on a tradition and a faith today than it was in the '30s. Communal life is breaking down, and that's hard on families and on faith communities.

But it's not impossible to bring up children in the fear of the Lord. In fact, I believe it will become easier as time goes on and the difference between true faith and stark unbelief is more clearly delineated.

One of the things we suffer from today is the fuzziness of where the boundaries are. Christian young people go to many places without much question about the pollution and the after-effects. After all, being a Christian is not a matter of time and place, is it?

Practical training

Experience will show that it is very much a matter of time and place. We are creatures of time and place, and it is time and place that offer us opportunities to serve the Lord or not

"Communal life is breaking down, and that's hard on families and on faith communities."

to serve him. One time and place is the disco bar open till the wee hours on Sunday morning. Another time and place is Sunday morning at 10 o'clock in a local church where Christ is genuinely preached and joyfully worshiped. Which time and place is more conducive to bringing us in contact with ourselves and with our Lord?

Time and place will also have much to say about the role of television in the home. Is the home a place of safety and fun after school or is it a thoroughfare for violence, materialism and superficiality? And finally, time and place will often determine whether a schooling experience will be helpful or not.

The challenge and promise of Proverbs 22:6 is no less valid today than it was before. But we must as parents use the tools God gives us in providing a suitable training ground of time and place, keeping in mind that, just like the cultural trend is general, this Scripture teaching paints the broader picture.

Proverbs does not guarantee that our children will follow the Lord Jesus Christ. The realization of that life choice remains a mystery.

BW

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it — reports on significant happenings in the Christian community and the world, — expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective, — provides opportunities for contact and discussion for the Christian community.

Editor: Bert Witvoet; General Manager: Stan de Jong;
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Calvinist Contact Publishing Limited

4-261 Martindale Rd., St. Catharines, Ont.

L2W 1A1, Canada

Tel: (905) 682-8311 Fax: (905) 682-8313

Letters

The cross is a symbol of the sins of all

Thank you for your article about the use of the clerical collar in campus ministry. It was informative and well-written. I am sure it will also enhance my ministry.

However, I have one problem. When I was speaking to you on the phone about how wearing the cross could affect Jewish people, I did not say it could remind them of their past "sin." Rather, I said it could remind them of their past "oppression." The third syllable of "oppression" must have sounded like "sin" to you, and perhaps I was too quiet in the first two syllables.

I do hope you will print this

letter, because I do not wish to be associated with the old anti-Semitic heresy which holds that the Jewish people somehow bear an "extra" responsibility for the death of Jesus. I am theologically committed to the idea that every human being bears an equal measure of responsibility for the suffering of Christ. The mere fact that Roman authorities and residents of Palestine interacted in a complex way in the events of the historical crucifixion has no bearing whatsoever on this theological, and much more important, truth.

I have believed for a long time that Christians have often

"oppressed" Jewish people by failing to make these distinctions, and that is why I know for certain that I must have used the word "oppression" when talking to you on the phone. It would have gone against my whole nature to use the word "sin" in this context.

Nick Overduin
St. Catharines, Ont.

Response:

Thank you for offering to take the blame by humorously suggesting that your syllabic pronunciation was somehow imperfect. We tried it a couple of times but had a hard time making "oppression" sound like

"sin." Since the second syllable gets the accent, we could not turn it into anything worse than "a symbol of presh'n."

Actually, the solution lies somewhere else. The reporter, yours truly, did not have a clue anymore what the exact wording had been and, consequently, substituted the word "sin," which, as everyone knows, has approximately the same meaning as "presh'n."

But he was careful not to

place quotation marks around the word "sin" so that the term need not be attributed to you.

By saying that the cross has become "a symbol of their past sin" we did not mean to suggest that you approve of such symbolism. We simply understood it to mean that it was a historical development you did not want to be a part of. Neither do we. Shalom!

Editor.

Advice about Amway correct and cowardly

The cautious answer by Peter and Marja Sloofstra to the *Amway enquirer* (CC Oct. 7) is a lesson in restraint, good taste and sound advice. The accolades for principal founders and, by inference, corporate policy, however, are eloquent not so much for their detailed description as for what remained unsaid.

Did the respondents and the advisory panel accidentally overlook the painful fact of the criminal conviction and judgment in Canada [of Amway]; its substance, nature and detail at

minimum inconsistent with the commendable attributes outlined?

Not infrequently I get the sense that we prefer the comfortable naivete within our circles, carefully avoiding disquieting facts and scrupulously striving to be correct, leaving the younger generation to wade through by itself and muddle in the quagmire of lofty academic debate in abstract terms and the cold reality of the world in which we live.

What might or could have been said is that the non-

apologetic channelling of tainted proceeds in support of causes, and their equally unabashed acceptance by recipients, propels to the foreground the very essence of principles and ethics, about which much is said, also in this fine publication.

To do otherwise may be more expedient, but it doesn't say much for the courage of convictions.

Ralph L. De Groot
Superintendent, RCMP (Rtd)
Peterborough, Ont.

The integrated schools in Newfoundland do teach religion

Your article entitled "Regional boards could kill religious schools" (Sept. 30), contains a serious error. The article states: "The United, Anglican and Salvation Army churches run an integrated system that doesn't teach religion." In fact, the very opposite is true. The integrated school board has a comprehensive religious education program for all students from Kindergarten to Grade 12.

I was a full-time elementary school teacher in that system for five years and a part-time teacher there for three years. In addition, I served on two regional boards as the Salvation

Army trustee. I was also a school chaplain in several of the schools. I assure you that religious education and Christian education is alive and well in the integrated school system in Newfoundland.

Teachers in the education faculty at Memorial University of Newfoundland have the opportunity of specializing in the teaching of religious education, as I have done.

Your article makes it appear as if the denominations in the integrated system have nothing to do with the teaching of religion in their schools. This is totally false information.

Three years ago, when the

Newfoundland government began reviewing the school system, an Anglican colleague and I, as members of the St. John's Ministerial Association, presented a brief to the royal commission. The brief was in support of the denominational system. Changes in the system are inevitable, but the removal of religious teaching from the Newfoundland schools is not likely to be one of them.

Major Fred Ash
The Salvation Army
Oakville, Ont.

Response:

Our apologies and thank you for setting us straight. -- Editor

CC evokes a child's question about salt

Just wanted to say we look forward to every issue of *Christian Courier*. Articles about individuals who try to live out of the Reformational perspective are especially appreciated.

At the supper table tonight I was telling our young children about David Palm (David Palm, instrument builder, July 15) and how he was like salt giving flavor and bringing Christ to his corner of the world. At the end of our discussion, one of our children asked, "How can I be like salt?"

Thank you, *Christian Courier* for providing the setting for such a question. Please continue such articles.

I plan to pass on our copy of *Christian Courier* to members of our local home-schooling support group. Perhaps they, too, will be inspired by the Reformational vision of CC. Will you be having anymore promotions such as the one where free three-months subscriptions were given out to new readers?

Sandra Flim McRae
Whitby, Ont.

Note: Our present campaign is a telemarketing campaign which offers half-year subscriptions at \$19.95 and full-year subscriptions at \$34.95 to new subscribers. But if anyone wants us to send one or two complimentary issues to a potential subscriber, just send us the request with names and addresses.

BW

She should have read all 13 paragraphs

I was surprised with the little item under the letter (Sept. 2) from Mary Lou Grabowsky of Enchant, Alta., which read "Ms. Grabowsky read Mr. Vander Galien's column in the form of a letter he submitted to the *Lethbridge Herald*.

I didn't send anything to the *Lethbridge Herald*. I don't write for that paper. I don't know anybody at the paper. So I suspect the *Lethbridge Herald* took excerpts from my controversial column in *Christian Courier* on why farm women shouldn't be barn chores with young children and ran it on the

"What Canada Thinks" editorial page.

You didn't make it clear if Ms. Grabowsky reads *Christian Courier*. If she read excerpts from my column in "What Canada Thinks" (which is a weekly compilation of editorials, columns and letters in newspapers across Canada) she only got to read four paragraphs. My *Christian Courier* column had 13 paragraphs. Ms. Grabowsky missed the point of the CC column.

Maynard Vander Galien
Renfrew, Ont.

A farm by any other name would smell as sweet...

I like taking different routes when going somewhere. Since I enjoy looking at scenery, I think there's nothing more monotonous than driving the same roads and seeing the same scenery over and over. If I'm not in a hurry I'll take a country or township road instead of a busy highway. I hate busy highways, especially when transport trailers tailgate you and you are driving the speed limit.

As I write this in mid-October, the maple and oak trees are still in their autumn splendor. Beef cattle are still out on pasture picking away at dry-looking, over-grazed meadows. Dairy cattle are in at nights and consume great quantities of corn or alfalfa silage.

Known by their cattle

Many landowners keep their farm yards and surroundings tidy, I notice. Others have rickety, dilapidated sheds and barns,

with yards littered with old lumber, cedar posts, rusty old machinery, wheels, tires.

The thing that really puzzles me is why so many farmers, especially dairy and beef farmers, have what seem to be strange names for their farm operations. At many farm gates there are large signs with pictures of beef or dairy animals, and then in large letters: Donanview Holsteins, Kedamac Simmentals, Waydendale Angus or Penue Farms. The owner's name always appears in small print and is not always easy to read. Sometimes there is no name and no name on the mailbox. Why do they hide behind those wacky names?

Somebody on clay soil might have the name Clayview Farms. Up one the higher, sandy and stoney areas of a county or a township you might come across signs like Frosty Acres, Rocky Acres, Windy Ridge

Acres, Valleyview, Maple Ridge. I have even come across a Poison Ivy Acres.

Visions of grandeur?

Then there are those people who have a little 100-acre farm that only has 40 or 50 acres of arable land and they have a bush lot somewhere where they pasture some cattle. They rent a nearby property and they refer to their spread as, for example, FinMilk Farms or Den-Ray Farms. Makes it sound big, I suppose.

Dairy farmer Dirk Rook, who farms near Cobden, Ont., took the first two letters of his name and came up with Diro Holsteins. When his 40-year-old son Gerry takes over the farm will it be called Gero Holsteins?

Neighbors of mine call their farm Donden Farm. It's owned by a sister and brother, Donna and Dennis. The family all wear jackets with the name Donden

in bold letters on the backs of their jackets.

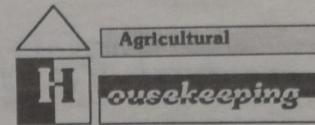
Incognito

A local newspaper published a long list of the top Holstein breeders from a recent Holstein show. Unless the reader has a catalogue of who's who in the Holstein business, they'd have no idea who these top breeders are. Here's one paragraph:

"Stanhow Broker Molly exhibited by Stanhow Farms, Royaye Cuddles Lincoln exhibited by Robaye Holsteins, Wayhenview Broker Jarita exhibited by Wayhenview Holsteins and Kennydale Lois exhibited by Kennydale Holsteins."

Who are these mysterious breeders? I don't even know, and I have Holsteins.

Machinery dealers personnel often complain (and no wonder) when farmers expect them to know every farmer and farm



Maynard VanderGallen



name. The farmer might ask for a service call to Birdlake, Verchland Farms — whatever.

And pity the mailcarrier. He or she has to sort it all out and get it right.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew, Ont.). The Alfa Laval Agri sign at his gate says: Maynard Vander Galien is a proud Canadian dairy farmer.

Christian farmers on the move in Ontario

Marian Van Til, with files from CFFO

GUELPH, Ont. — Recent dramatic growth in the Christian Farmers Federation of Ontario (CFFO) seems to have helped make the organization more active and vocal.

Recent actions and positions

taken by the federation include:

A call for stricter controls on housing severances in prime agricultural areas.

The federation wants a government policy which discourages creating lots in "areas of significant agricultural activity." And CFFO does not sup-

port severances for "residences surplus to farming operations," or for the creation of retirement lots for farmers leaving the industry. CFFO president John Markus believes "the long-term negative impact of a residential lot on the business of farming far outweighs the short-term benefit of living on the corner of a farm. There is no justification for farmers having a special status among rural landowners."

Support for "cross compliance" — the idea that farmers will maintain the environment in exchange for government financial incentives and assistance.

CFFO has endorsed cross compliance as part of a set of principles on reforming the national safety net for agriculture, and believes cross compliance will be helpful in developing specific programs aimed at maintaining healthy and financially viable farms. The federation also notes that the idea is being adopted by the U.S. (Canada's largest trading partner), Germany and other European countries.

Support of farmland preser-

vation Bill 163.

"In the vast majority of municipalities," CFFO research director Elbert van Donkersgoed told a legislative committee, "prime agricultural land has had the status of a holding zone — waiting for someone to come along and propose to do something else with it." Bill 163 will create stronger mechanisms for im-

plementing provincial land-use policies and will require municipalities' plans not merely to "have regard" for provincial policies, but to "be consistent with" them. CFFO hopes the bill "will result in a different message coming from the province: prime agricultural areas will be protected for agricultural use."

Christian farm group sees dramatic growth

Marian Van Til

GUELPH, Ont. — The 40-year-old Christian Farmers Federation of Ontario (CFFO) has recently grown from its "traditional base of about 600 producers" to a membership of 3,080. "Stable funding legislation" has allowed for the growth, says a federation news release.

Most of the growth has come from the eastern part of the province. There are now two new district associations in eastern Ontario — in Essex and Renfrew. That growth has made it necessary to create a "Stewardship and Policy Committee East," which exists along with an original stewardship and policy committee, now called "Stewardship and Policy Committee West."

The federation has also outgrown its headquarters at 115 Woolrich Street in Guelph. It has expanded into the third floor of its present location, creating additional office, library and storage space.

PARKINSON'S.

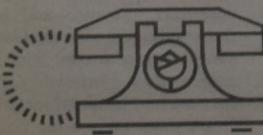
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NC

Film review

The Judas Project betrays Christianity

Gordon Legge

The movie *The Judas Project* closed recently after a week's run in Calgary — one week too many.

Now it's scheduled to open in smaller centres around the province. Moreover, the producer claims that when the movie is released as a video in November, he'll sell between two and eight million copies.

Spare the customer!

Not that it was bad (which it was). There are lots of bad movies around. Rather it was an embarrassment for anyone who takes his or her Christianity even a little bit seriously. The movie, a modern version of the life of Jesus Christ, is seemingly targeted at the first post-Christian generation. If so, they deserve far better. For a movie about redemption it has few redeeming qualities. It is shallow, poorly scripted, narrow and disjointed in focus, contains silly special effects and is awash with contradictions. The music is wretched, the plot simplistic and the acting amateurish.

It fails at the most basic level. Even for those who understand the original storyline, the movie is confusing and muddled. The best response would be to laugh if it weren't so pathetic.

No inspiration here

James Barden, the movie's writer, director, producer and music composer, is criss-crossing North America promoting his own show. He told a Calgary gathering of ministers and pastors at a preview screening: "The Holy Spirit wrote the

movie, not me." Not likely, though Barden could have used some inspiration.

The movie is an updated ver-

wonder among ordinary people. His miracles attract the attention of a world political leader, while a jealous religious leader



John O'Banion (centre) stars in James Barden's drama "The Judas Project."

sion of the life of Jesus Christ, the Son of God, who has been renamed Jesse and comes to Earth in modern-day America. It starts with Jesse bringing a young drowning victim back to life after a weeping mother asks the age-old question, "Why, God, have you allowed my son to die?"

It portrays a smattering of Jesse's teachings and works of

plots to undermine this spiritual upstart.

Faithful to the original script, Jesse is ultimately betrayed by a disciple named Judas and crucified.

There are so many flaws in the \$6.8 million movie it's hard to know where to begin. Perhaps with the advertising. It's an illustration of a shirtless, jeans-clad man with lash marks

across his back and a crown of thorns atop his head facing the glare of searchlights from two Apache military helicopters.

"In a time of madness, a man of true greatness gave his life to save humanity. The man was the Son of God. The time is

ing returned to normal and he walked out of the hospital room, fully recovered."

'Read the Book'

After his miraculous recovery in 1968, he began to write and sing music out of which came a song called "Judas."

For the three years that it took to make the movie, there are only a couple of memorable moments.

One is the sense of comraderie which Jesse shares with close friends. Here we see a mirthful man who jokes and laughs.

Another is when he tells Peter that there's no magic formula to praying. Just speak from the heart.

Barden says that a rabbi was so moved by *The Judas Project* that he converted to Christianity right there in the movie theatre.

Until I meet the rabbi, I'll have my doubts.

Furthermore, he says that the film is easier for people who don't know anything about Christianity. "Our main audience is not Christian, per se," he says.

But it won't come away with any important insights into Christianity either.

Why am I so worked up?

Because this generation needs a new understanding of God. As Generation X spokesperson Douglas Coupland writes in his latest book, *Life After God*, "My secret is that I need God — that I am sick and can no longer make it alone. I need God to help me give, because I no longer seem to be capable of giving; to help me be kind, as I no longer seem capable of kindness; to help me love, as I seem beyond being able to love."

Don't watch the movie. Read the Book.

Media / Arts

be published in China.

In addition, says the council's newsletter, George Ryga's well-known play *The Ecstasy of Rita Joe* has been translated into Chinese and is being performed by the Shanghai Theatre Company.

of the book is Wang Tongfu.

The council has also stated that work is near completion on the *Encyclopedia of Canada*, being compiled and written by Lan Renzhe and a team from the Sichuan Institute of Foreign Languages.

Totaling two million words, it will be the first of its kind to

China's growing interest in Canada reflected in books and a play

TORONTO (Canadian Scene) — According to the International Council for Canadian Studies, a book on Canada has become a bestseller in China: 30,000 copies of *The Canadian Scene* (not to be confused with the multilingual *Canadian Scene* news and information service) have been sold. Author



"Minutes later," says his publicity material, "his breath-

Church, Marian Van Til, page editor

American psychologist sues after losing license for praying with patient

Colleagues contend psychology and ministry don't mix

PHOENIX, Ariz. (EP) — The Rutherford Institute filed suit recently against the Arizona Board of Psychologist Examiners (ABPE) and the Arizona Department of Economic Security (ADES) for revoking a psychologist's license because he prayed for a patient.

"What troubles me most about this case is the dangerous precedent it sets. If the decision is not reversed, it could mean that any professional could lose his or her license for praying with a client," said David Larkin, the Rutherford Institute attorney handling the case.

The case began when an ADES worker referred an eight-year-old boy who was suffering from satanic ritual abuse to

psychologist and Lutheran minister Dr. Kenneth Olson after other types of psychotherapy had failed.

According to the complaint, the child had been placed in foster care because his parents, who were satanists, had physically and sexually abused him. The foster parents put the child in psychiatric care at the Arizona State Hospital after he became violent and destructive. When the hospital's treatment was unsuccessful, the foster mother took the boy, with permission from the hospital and ADES, to see Dr. Olson.

In January of 1992, Olson began treatment. At the first session, the child fell asleep, and Olson prayed that demonic spirits would be removed from the boy. After 15 minutes of prayer, the boy awoke, became angry and crawled under a table. Olson continued to pray, and within minutes the child

regained a sweet and loving disposition. The boy did not manifest the violent behavior again. His progress was so remarkable that he was soon discharged from the Arizona State Hospital and returned to the foster home. Olson continued weekly out-patient therapy for five months.

In September 1992, however, two ADES employees filed a complaint with the ABPE alleging that Olson was unable to separate his work as a psychologist from that of a religious minister. On Oct. 18, 1993, Olson's license to practice psychology was revoked by the board.

The suit asks for compensatory and punitive damages along with attorneys' fees and a statement from the court declaring the board's actions to be unlawful.

Officials apologize for ruin of Croatian cross by Malaysian peacekeepers

Andrew Wark

HONG KONG (NNI) — Malaysia's Minister of Defense has publicly apologized for the actions of two Malaysian United Nations peacekeepers in war-torn Bosnia-Herzegovina, after the soldiers destroyed a 40-year-old, three-metre-high Croatian

Catholic cross. Local press reported that the soldiers burned part of the cross and made a wooden bench out of the remainder.

The Malaysian peacekeepers' actions angered Croatian villagers in the predominantly-Catholic town of Citonja, 40 km

west of Sarajevo, and prompted threats of retribution from local Croat military leaders. Following the incident, the Malaysian team in Citonja was transferred to another area of the country.

Speaking at an August 24 press conference in Kuala Lumpur, the Malaysian capital, Defense Minister Najib Run Razak said he regretted the incident, but claimed the soldiers "had no ulterior religious motives for destroying the cross — they had simply used poor judgment."

Najib said he would not know whether disciplinary action is to be taken against the two soldiers until a military inquiry into the incident is completed.

Earlier, 16 Christian Malaysian soldiers held a service in Citonja to replace the destroyed cross. According to the Malaysian New Straits Times newspaper, the remains of the former cross were also handed back to Croatian community leaders, who said they were satisfied with the response of the Malaysian authorities.

There are currently some 1,500 Malaysian soldiers serving with the United Nations peacekeeping force in Bosnia-Herzegovina.

Australian Presbyterians hear new call to evangelism

MELBOURNE, Australia (EP) — The new moderator of the Presbyterian Church of Australia, Rev. Professor Allan Harman, believes his denomination must develop new ways of sharing the Christian message with a society undergoing continuing rapid and wide-ranging changes.

"We have a message to take to our land," said Harman, who

stressed that the Presbyterian church is an evangelical denomination. Harman, principal of the Presbyterian Theological College, said that he believed the denomination needs to harness its resources "towards well-defined goals of evangelism and the planting of new churches."

The Presbyterian Church of Australia has seen growth particularly from many ethnic churches, especially Korean and Chinese. Harman said he felt the denomination must work hard to make the church a home for people of all backgrounds.

Harman was formally appointed to his new position during the opening of the church's General Assembly of Australia in Sydney on September 12.

The Living Word
Sermons for reading services.
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Diaconal Ministries turns 35 and counting

From five deacons to almost 500



Four former presidents of AODC: (from l. to r.) Fred Vander Sterre, John Haanstra, Fred Wind and Ron Exelby.

Bert Witvoet

BRAMPTON, Ont. — It all began 35 years ago when five deacons met in the council room of Mount Hamilton Christian Reformed Church and asked themselves: "What else do deacons do besides take up collections and count money?"

According to Peter Zwart, who was one of these deacons, the five deacons invited deacons from other churches to meet and struggle with them, "and so the All Ontario Diaconal Committee (AODC) was born."

Zwart spoke in Second Christian Reformed Church at the 35th anniversary of the AODC (now known as Diaconal Ministries in Eastern Canada) on Friday evening, October 14. The theme of the anniversary service was "Come and See What God Has Done." Zwart briefly outlined the history of the Diaconal Ministries, starting with Operation Manna in 1964, which netted \$23,000, enough for 8,000 bags of bulgar wheat for Korea.

Zwart expressed the hope that the office of deacon might not be "a forgotten office, but an office lifted out of isolation into a new era in which ... pastor, elder and deacon share ministry in all the assemblies of the church."

The next day 485 deacons and caregivers met at John Knox Christian School for a full day of training and encouragement. A total of 16 workshops and 15 seminars kept participants hopping when they were not eating or socializing.

Pope meets with families

140 Canadians fly to Rome to participate

OTTAWA (CCCB) — Following a special invitation by Pope John Paul II made to all families at national episcopal conferences last spring, 140 Canadians travelled to Rome to participate in the "World Meeting With Families" held Oct. 6 to 9.

The Pope asked Catholic families from around the world to join him for this special celebration of the Year of the Family, and more than 60,000 participants from 103 countries attended.

The three-day event focused on a conference on the theme "The Family: Heart of the Civilization of Love." Other activities included a vigil, evening candlelight procession and a Sunday morning Eucharist celebrated by the Pope in St. Peter's Square before 100,000 people. During that service, amidst witnesses to the value of family life from participants, the married couples present renewed their wedding vows.

Living under authority

"O Lord, my heart is not lifted up, my eyes are not raised too high; I do not occupy myself with things too great and too marvellous for me" (Ps. 131:1).

I belong to an interdenominational group of pastors who gather twice a month for theological conversation and mutual support. Although we come from different denominations we share a sense of displacement in the various mainline churches which we represent. All of us consider ourselves to be theologically orthodox, which means that we are viewed as reactionary by many of our colleagues and that we constantly wonder about our denominational affiliations.

At almost every meeting we find ourselves coming back to the same question: What is the source of our authority as pastors and of our certainty about the things we teach? On what basis can we say to our congregations that some ideas are heretical and that others are true?

We all wish to say that our authority comes from the Scriptures. But, of course, what constitutes the canon was determined by the church. So is the church the source of authority? If so, what part(s) of the church have authority? These questions are painfully relevant for us as we watch our various denominations teeter on the brink of self-destruction. If they are the source of our certainty, then that certainty is

precarious.

In considering these questions I find myself returning often to the example of a professor I had in seminary. My first memory of this professor is of a sermon which he preached at my home church before I ever had him as a teacher. He was preaching on Psalm 131, and some dozen years later I still remember the sermon. He spoke about trusting in God when things are beyond our understanding, and of the submission necessary to calmly accept that there are some things we do not understand.

I was a college sophomore at the time, confident that I could understand anything if I only worked at it hard enough and long enough. The idea of submission before a lack of understanding struck me as radical.

Later I had opportunity to know how genuine was that particular professor's humble and submissive spirit. One day in class we were studying the story of Jesus walking on the water to meet his disciples in a boat. We had discussed that the boat was a very ancient symbol for the Christian church, echoing the Old Testament image of the ark, and that this story would therefore have been a very comforting one for the early church, tossed about in the

storm of persecution but knowing that Jesus was coming to be with them.

I was much struck by this image and asked, innocently enough, whether the professor thought it possible that Matthew had invented this story as an allegory for the presence of Christ in the community. He gave a slight smile and answered carefully that I might think that if I wished, but that he was not free to do so. I remember very clearly the way he worded that answer. He was *not free*.

Sometimes only one obedient choice

Why wasn't he free? I thought at the time that he feared for his job. But I understand now that this professor was simply illustrating for me what it means to live with a submissive spirit, to live under authority — not only in terms of our actions, but also in terms of our mental lives. He wasn't free to entertain the hypothesis which I suggested because as a minister of the gospel he had taken a vow to receive the Scriptures of the Old and New Testament as the Word of God. That vow took precedence over intellectual questioning. This man knew that he could choose whether or not to open his mind to a theory, to admit a question, to entertain a doubt. He also knew that sometimes there was only one obedient choice.

I remember that same

professor's warning to me when, having written a paper on the gospel of John, I had allowed myself to be charmed by some inventive exegesis which I had presented with great enthusiasm. The note he wrote on my paper said, "Laura, you have fatal attraction for the innovative. The most interesting theory is not always the most true." I had not yet learned that I could choose *not* to follow an attractive idea. I believed that I was enjoying intellectual freedom, but I was really at the mercy of whatever concept was presented in the most compelling way.

Echoing a wise man

One of my favorite opportunities for teaching is New Members Class. In our congregation, new members are often people with little or no church background. Although their commitment to Jesus Christ is real by the time they find their way into this class, their understanding of the Bible and of basic doctrine is often weak, leading to interesting questions and discussion.

During such sessions, I will often hear myself saying things like, "You are, of course, free to believe that, but you need to know that in choosing to accept that particular idea you are embracing something which has historically been declared a heresy by the church. It's not

Laura Smit

CHAPTER

&
VERSE



something I myself am free to believe." And I smile to myself, as I hear the echo of a wise professor's words to me.

Not only am I not free; I don't even want to be free. Innovative ideas no longer charm me. I am grateful to stand under authority. I have come to a point at which I don't much care about the source of that authority, about what came first, the Bible or the Church. Perhaps it is a thing too wonderful for me. I simply know that I have made a promise to live under the authority both of the Bible and the church of which I am a part, a promise I am not free to break.

Laura Smit attended Calvin Seminary, Grand Rapids, Mich., and is pastor of First Presbyterian Church, Clayton, N.J.

Coffeebreak Convention '94: A personal look back

Heidi Mejaard

WHEATON, Illinois — The sixth biennial Coffeebreak/Story Hour convention was held this year from July 26-29 at Wheaton College in Wheaton, Illinois. It's not easy to put into words the wonderful experience we women from Burlington, Ont., had there, along with 1,200 other women from all over North America. (Coffeebreak is a women's Bible study and evangelism program which was developed by the Christian Reformed Church.)

Forty-six of us from Ontario's Hamilton/Niagara region boarded a bus for the nearly 1,000 km trip to Wheaton, the heart of American evangelicalism 80 km northwest of

Chicago. During the long ride we got acquainted, sang, talked and laughed. On arrival we headed for our dorm rooms — a living arrangement new to some of us.

The next morning all of us who had arrived early set out for various tours of Chicago. Some of us shopped, others toured the Lake Michigan harbor front by boat; and we all admired Chicago's skyscrapers.

'Shine like stars'

That night we encountered the convention's first mass meeting. The college chapel was beautifully decorated with stars and lights in line with the theme "Shine Like Stars" from Phil. 2:15-16:

"Shine like stars in the

universe as you hold out the Word of Life."

Keynote speaker Debbie Holley told us: "As stones in a tumbler we are polished, washed and cleaned to shine like stars for Jesus, who lets his light shine through us."

During the next two days we attended workshops and "rap sessions" (there were over 40 to choose from). These were informative, funny and full of new ideas to help us grow as Coffeebreak leaders. (When we weren't attending meetings it seems we were eating. Boy, did we eat!)

'We were touched'

The Thursday evening gathering was one we'll remember for a long time. We as-

sembled in the chapel for prayer, singing and to listen to our speaker, Jill Briscoe, talk about spiritual integrity. She concluded by using Isaiah 40 to urge us to confess our sins. "Out of reach with Christ is out of joy. But God will renew your strength."

During a confession time after Briscoe spoke, we prayed. Then the lights were dimmed and we held the little flashlights we had received on the first day high above our heads as we processed slowly around the chapel and then outside in silence, all 1,200 of us. We then sat down on the grass under the stars, and softly prayed, continuing our confession. We recited Bible verses and sang hymns.

After some 15 minutes we were roused by a trumpet blast and flashing lights. Holding our lights high we sang: "Jesus Bids Us Shine," "How Great Thou Art," "He Touched Me." We had been touched indeed.

At our final mass meeting the next day, Lee Strobel, a former *Chicago Tribune* writer and atheist, talked about Matthew 5 and being "salt" and "light"; and the Interracial Celebration Choir from one of Chicago CRC's sang enthusiastically for us.

On Saturday morning we hugged good bye both new-made friends and old acquaintances.

Heidi Mejaard is a Coffeebreak leader and member of the New Street Christian Reformed Church in Burlington, Ont.

'Great is thy faithfulness'

All right, I'll admit it. I had wanted to stay home from the evening service last Sunday. It would take too long. It would probably be loud. Most of all, it would be different.

Who needed it? It had been some time since I'd had an opportunity to attend a youth service and I wasn't sure I wanted to now. I told myself that I was tired and that Monday would be busy.

Feeling out of place

Still, just because I felt old when I looked at teenagers, would I exclude myself from a service duly called by the local consistory? I didn't think so. Then again, would those young people even want to have the old folks there? I didn't know. At any rate, part of me wanted to see for myself the makings of a youth service in the '90s. And so as my husband started the car I quickly slipped in beside him at the last moment.

The parking lot at the church was dotted with groups of teenagers. So they did care enough to come. I had been

wondering about that, too. I was glad. When we entered the church I scanned the lobby for anyone over the age of 50. Were we the only ones? Would we stick out like sore thumbs? Should we go back home?

Any adult I spotted did not look a day over 40. They were parents, not grandparents. They were youth elders and a very young preacher. They were members of the adult band who had taken over the platform with their mikes, speakers, drums and keyboard. But then

"From that moment, we were booted into real life."

as we entered the sanctuary I was relieved to see some very familiar, very grey heads in their usual places. We sat down. Our pre-teen granddaughter and her mom joined us. This made for a nice cross-section of the generations in our pew.

Unashamed of the gospel

The service started with the

band front and centre. The overhead screen flashed the words of contemporary gospel songs and we were off. Most kids seemed to know these lyrics. Many of them clapped to the beat, some raised their hands unabashedly heavenward. The adults seemed to take it all in stride. In his sermon, the minister stressed how we were to serve others for Jesus' sake. Safe, familiar words.

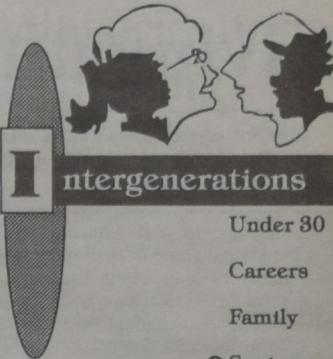
But then, from that moment to the next, we were booted into real life. We were to tell each other, then and there, how we'd put this into practice the next day. No kidding. There were a few moments of uneasy silence and then the young people were ahead of the adults as they huddled together in groups, presumably informing each other of their plans.

All through the service I had much to think about and to compare. At 16, would I have talked, as some of these teenagers did, in front of my peers and an entire congregation, about my relationship with Jesus Christ? I think not. I

might have defended a tradition or even a point of doctrine, because in my day the Reformed heritage meant a lot. It still does, to me, and I'm sure countless others of my generation.

We were on our feet again, singing "Shine, Jesus, shine! Blaze, Spirit, blaze!" that spine-tinging hymn of this day and age when faith, strong as ever, seems to have a more outward focus. No doubt, the spiritual journey of young Christians today covers a different and probably more difficult itinerary than the trek of their grandparents did. No matter, for ultimately, all who travel by way of the Cross will meet in the New Jerusalem, where all eyes will be on Jesus, the author and perfecter of our common faith.

I'm glad I went to church last Sunday evening because there I witnessed God's faithfulness to



I ntergenerations

Under 30

Careers

Family

Seniors



Alice Los

the third and fourth generations of those who love him!

Alice Los lives in Listowel, Ont.

Be careful what you take with your drugs

Marian Van Til

BALTIMORE, Md. — If you regularly take a regular prescription drug or drugs, your doctor has probably let you know if there are other substances which might adversely interact with the drug. But then again, he or she may not have mentioned it.

For instance, if you take digitalis (e.g., Digoxin), a drug commonly used for irregular heartbeat, you should not take antacids which contain aluminum or magnesium, reports the latest *Johns Hopkins Medical Letter*. These common antacid ingredients can decrease the amount of heart drug that reaches your blood and make it less effective.

You may also not know that people with allergies to eggs

should not get a flu vaccination, says the medical letter. The virus used in the vaccine is grown on eggs and small traces of egg protein may remain. Symptoms of severe egg allergy include hives, swelling of the tongue and acute breathing difficulties.

The medical letter also gives a bit of advice for anyone taking the cholesterol-lowering drugs cholestryamine (Questran) or colestipol (Colestid). To help avoid the constipation which is a common side-effect of these drugs, take the medication just before meals.

Thinkbit

"More people are killed by suppers than by bullets."

Poster in drugstore

Banana chips are still chips, says California letter

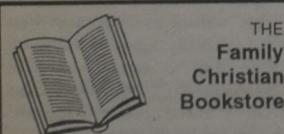
Marian Van Til

BERKELEY, Calif. — You can buy banana chips in health food stores, but nutritionally they're closer to potato chips than to bananas or dried fruit. That's because, like potato chips, they're fried, and therefore loaded with fat.

One ounce of dried banana chips has about 150 calories, nearly 10 grams of fat, and "often lots of sugar," says the *University of California Berkeley Wellness Letter* for November. (Most sources put the healthy, daily fat intake for an adult woman between 40-80 grams.)

The banana chip bad news in detail: "The fat is usually highly saturated, coming from the coconut oil or other oil in which the chips were deep-fried. Sugar is usually added, since the chips are generally made from bananas that are picked green, before the starch turns to sugar (unsweetened chips would have little flavor). Banana chips do contain a modest amount of potassium and a few other minerals, but nothing to brag about."

Other dried fruits are nutritious, low-fat snacks because they are merely dried, not fried. However, there is also a catch there. Some people with allergies react to the nitrates used to preserve (especially) apricots, causing hives, sensitive skin, itching and/or respiratory difficulty.



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Feature

Apen Apen Apen

A short story by Catherine van Baren

My mother was poking around in the closet when I woke up. She was trying hard to be quiet and let me sleep, but the sound of wire hangers scraping along the metal bar and then clinking against each other disturbed me. She was picking out her outfit for church. She kept her "good" clothes in the smaller spare room closet, and I guess she forgot to remove her Sunday dress before bed last night. Until she left the room, I let on that I was still sleeping.

I guessed it to be eight o'clock, because that's the time Mom and Dad always got up to get ready for church. After five minutes I heard Mom going into the other spare bedroom, where my sister Agnes was sleeping. She was also home for the weekend. Since I had arrived first, I had chosen the smaller bedroom to stay in. I usually chose it because the bed in the room Agnes was in had a lumpy mattress and the bedframe had a hazardous endpiece that extended right down to the floor and the top of it was below the mattress. All I had to do was get near it and I would stub my toes on it or scrape my knee along its sharp top edge while making up the bed in the morning.

I could hear Agnes's low, irritated voice through the wall.

"You woke me up. What are you doing?"

"Oh, oh, I thought I was being quiet. Sorry. I'm looking for my beige purse. My extra purses are in this closet."

"You know, I worked nights all week. Now I'll never get back to sleep again. Thanks a lot."

Just as I was beginning to drift back into my morning dreams, from the hallway outside the spare bedrooms Mom announced, "If you girls want to go to church, you have half an hour to make yourselves ready." I waited for sounds of life from Agnes's room. She, too, had stopped going to church after she had moved away from home. I waited to see what she would do and hoped she wasn't waiting for me to get up. I waited her out and after a few minutes Agnes opened her bedroom door and slammed the bathroom one. Then she was in my room bouncing the mattress up and down with her hand.

"Irene, are you awake?"

"Yeh, I'm awake. Stop jiggling the bed."

"Are you going to church?"

"Are you?"

"I asked first."

"I haven't really decided. I'll go if you go."

"Well, now that we're up, maybe we should."

Agnes went back to her room to put on her clothes. I got out of bed and put on my wool suit, which I always wore with the green and beige striped blouse and the color-matched earrings. When I packed my bag for the weekend I always threw in something dressy, just in case, for Sunday morning. After putting on my clothes, I took my make-up bag into the bathroom across the hall, but Agnes was already in there doing her hair.

Without a word I manoeuvred between the counter and the toilet and ducked under her arms as she moved back a step to make space for me to squeeze closer to the sink to brush my teeth. We were well practised in this morning routine. When we were school kids and living in an old farmhouse with one tiny bathroom, two or three of us would squeeze ourselves around the sink every weekday morning with our toothbrushes and washcloths, tussling and elbowing each other for space like a litter of barn kittens fighting for their mother's milk. The latecomer, which was usually me, had to resort to balancing herself on the bathtub's narrow rim to raise herself over the others to look into the mirror while combing her hair or applying Clearasil to her face. Or one of us might try her luck with standing on the toilet, which was a little closer but more precarious, because you had to lean over to the left and bring your head down sideways to see in the mirror for an instant before losing your balance, often using the bent-over backs of the others for support.

It's funny how I still perceived privacy as an unattainable luxury. I suppose I could have used Mom and Dad's bathroom or the small one off the family room. In retirement, Mom and Dad seemed to have outgrown their life of deprivation and sacrifice. This could be observed in the new house they bought after selling the farm. There were many more closets and bathrooms than in the old farmhouse and only two people in need of them, but everything had to be put to use anyway.



Ingrid Torn

Although they had few clothes between them, Mom divided her wardrobe between four closets. And they each took a bathroom. There was a real run on the main bathroom morning whenever all of us kids were home for a long weekend, with about six adults taking turns showering and brushing their teeth. Dad would continue to use what we considered to be our bathroom. If someone asked him why he wasn't using his — the one off the master bedroom — he replied that he kept his shaving things and his hairbrush in the bathroom we were using. I should only speak for myself, but maybe we resented it a little that these luxuries weren't around when we were kids and weren't being so readily sacrificed just because we happened to be home for a couple of days.



In the kitchen Dad was polishing his shoes and Mom was transferring her stuff from her black purse into her beige one. The radio had already been turned off but none of us spoke, creating a peculiar silence as each of us engaged in our separate but long-learned Sunday morning rituals. A box of corn flakes, a jug of milk and the teapot had been left on the table for us. Agnes and I managed our bowl of cereal and two sips of warm tea by the time Dad was sitting in the car in the driveway and Mom was reminding us that if we had only gotten up earlier we wouldn't have had to rush so much.

As we walked down the church aisle, I noticed that many of the men and women familiar to me were sitting in the same pews as they had always sat in since the time I was six... or ten... or eighteen. There were dour-faced Mr. and

Mrs. DeGroot, sitting about halfway down on the far left side of the centre section of pews. Two rows in front of them, but on the far right side, were the Vanderburgs. The Brouwers were in their usual place, minus their ten children who had all grown up and moved away, while the Veltmans, the Brouwers' rivals in number of children, were sitting in the third pew from the front, beside them their three youngest — the stragglers bringing up the rear behind the first twelve who had left the family nest. During my time the Veltmans had occupied an entire pew in the middle section.

Fourth row from the back, just off the left side, solemn and upright as ever, was Mrs. Schuld and, now retired, her husband, The Reverend, beside her. My sidelong glances picked them out, the oldtimers, as I walked down the aisle behind Mom and Dad. No one turned his or her head to look at us as we found a place to sit; but there was that moment, as always, when you felt that everyone was looking at you. Even as I thought that, I took note that Mr. and Mrs. Vandenburg had two of their daughters visiting them for the weekend.

As Mom and Dad were reading their church bulletins I wondered what happened when someone moved away or died. Who took their spot? Probably, at first, only the latecomers, but eventually new members of the congregation would fill those empty spaces, people who didn't know its history.

From the time I was very young I had trouble paying attention to an entire sermon. I had one of those minds that never quit and had trouble focusing on one

Continued on page 12...

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thing. A phrase or descriptive detail would catch my ear and I was off. One thought always led to another or sometimes to several others, thus making it necessary to edit these multitudinous associations down to a single train of rumination.

Before the sermon began there was a lot of standing and singing and sitting down again, but once the minister began, "Brothers and sisters in Christ...", and the peppermints were pulled out of purses and pockets and passed on from one family member to the next, I would put in a good long stretch of thinking; or, if I was not in that frame of mind, daydreaming. For many of the hardworking farmers and factory workers, it was an opportunity for a nap. When a man would start to snore too loudly or his head dropped too far forward, his wife would reach over the kids sitting between them and give him a good nudge to wake him.



One of the things I found myself thinking about this particular Sunday morning was an issue in our family that I've puzzled over a lot through the years, something that Mom had complained about, and more than once, when she was feeling sorry for herself. Apparently, Dad claimed that she was to blame for all of us kids losing our faith in spite of our attending church and catechism classes so religiously and being educated in Christian schools. Mom, in turn, implied that it was his rigid authoritarianism. She calmly told me once in a rare heart-to-heart conversation that she had explained to him that after a certain age, religion would have more meaning for us if we were allowed to make choices ourselves; then we would be going to church out of our own wishes and not just to please our parents. In thinking about this, I was surprised by the wisdom inherent in my mother's point of view, surprised because of her tendency to express her opinions in such an emotional, dramatic manner that you assumed that only passion, not thought, had informed her stance. But Dad just couldn't see it no matter how hard my mother tried to make him understand. "The Bible says, 'Obey your mother and your father.' As long as the children are in this house, whether they're living here or visiting, they have to follow the rules out of respect for their mother and father," he would say. And that was all there was to it!

There was a contradiction here, since Mom always made sure we got up in time for church every Sunday. In fact, she was still doing it! Although not as directly as when we still lived at home, I

suppose she was giving in to Dad's way by waking us up in the first place, but then she would ask us about our intentions to attend church, not tell us we should go. I agreed with Mom entirely, but in the end Dad's way won, since it was mostly guilt that got us there, not will. It began to dawn on me that my mother was not like most other people in her ways of thinking and doing. She made up her own mind about things, which she kept very much to herself; but sometimes, inspired by strong feeling,

other and telling funny stories.

One of our favorites was the time an elderly lady from our church came over for tea one Sunday afternoon. It happened to be my birthday that day. Everyone in the family, and each one of our friends who were over for the day, were introduced to her and her accompanying eldest son and daughter-in-law, as was the custom. When it came to my turn, she was told it was my birthday.

"Oh, and how old are you turning?" she asked me, bending down so that her

turned to cruel mockery.

With her face so close to mine, it took everything in me to keep from bursting out in unstoppable giggles.

In response to her question about my age, I answered, "Thirteen."

"Thirteen! Oh, that makes you a 'bak-vis' then."

"A 'bak-vis'?" I repeated incredulously.

Bak-vis! Well, this unfamiliar, funny-sounding word did me in, as it did every child in the room. I hooted, every other kid made for a door to break up in uncontrollable laughter once out of sight, while my mother quickly ushered the bewildered woman into the living room. Later, after the visitors had left, I asked Mom to explain what the word meant, partly out of curiosity, partly to ensure I hadn't been insulted. She had some difficulty in making us understand it.

"It's a very old-fashioned word to describe someone who is just becoming a teenager. It means a half-grown fish."

"But I'm not a fish!" I exclaimed.

Thereafter, all someone had to do was mention the word "bak-vis" (which sometimes became "vis-bak") during dinner conversation, and laughter would ensue. Sometimes, we would be having so much fun, with Mom often joining right in with our childish jokes, giggling and prattle, that she would skip or forget the traditional Bible reading and prayer of thanks for the meal. This omission, which excited us in feeling that we were in cahoots with our mother, served to further the festivity until it inevitably got out of hand and Mom would shout, "Enough!" That was our cue to run upstairs to our bedrooms and to get ready for church, changing back into our Sunday dresses.

I wondered if somehow Dad had known about or intuitively sensed this small infraction of the rules. Maybe to him, who diligently and admirably followed all the rules and routines of daily life with no exceptions, a breaking of the rules, no matter how small, indicated a lack of belief.



she couldn't help herself, and out her thoughts would come.

As the rhythms of the minister's practised exhortations and admonitions wove through those of my own conscious thoughts and unbidden memories, I remembered long-past Sunday evening suppers at our house with my brother and sisters and our Sunday friends from church. The routine was that while Dad was in the barn milking cows, Mom alone presided over supper, with anywhere from four to eight children around the table, depending how many of us had friends over and how many were over at our friends' places for the day. Dad had to start the evening chores half an hour earlier than our usual five o'clock suppertime in order to make the evening service at seven. Our father's absence from the table lent a kind of holiday spirit to the occasion, and it belonged to us, the children. Everyone lost his or her shyness, teasing each

face was very close to mine. Now, I should explain, that to us children, this woman was not just another boring old Dutch lady visiting our parents. She had several eccentricities that interested us. First, she never travelled anywhere without three small cushions, the biggest one of which was placed behind her back and the other two smaller ones under each arm, wherever she sat at home, in the car, or in church. Secondly, she was not blessed with good looks. She had a very long face, accentuated by and extremely serious and long-suffering expression, and highlighted by a large, dark mole with two thick, black hairs growing out of its centre on her lower left cheek. Her hair was tightly pinned up in an old-fashioned U-shaped coil and her wire-rimmed glasses were balanced on the end of her nose. When my sisters and I were really young we often stared at her in church out of fear and fascination, but as we grew older, our fright

Like most of the people around me I tried hard to sit very still throughout the sermon, but the hard wooden curves of the church pew met resistance from my body (which a famous writer described as a "soft machine") in all the wrong places. Every few minutes I shifted my weight to the right, then the left, and crossed and uncrossed my legs as I turned my mind again and again back to the words being spoken.

This morning I suddenly became aware of how alienated I was feeling now, as I sat in a place that I had spent every Sunday morning and evening in



Apen**Apen**

since early childhood until about seven years ago. When had the comforting feelings of familiar place and routine begun to change, and why?

The easy awe and untroubled spirituality of childhood had enabled me to experience this place of worship as truly a sanctuary. When had it become strange and uncomfortable? Did it remind me of being a child again, a time when a person is small and vulnerable and has absolutely no say about anything — feelings that do not sit well in an adult sensibility? Or was it more immediate and specific, because Mom would now and then look my way during the service, blatantly checking out to see if I was listening? Or was it because here everyone knew *me*, not my reinvented self: the young woman who graduated from university, who lived in the big city, who had worked hard and managed to get the job of her dreams?

I felt that it didn't matter at all to those around me who I *now* was; I would always solely be the second oldest daughter of Bert and Frida Vanderburg. My personality, my ambitions, my interests, my achievements — all those things that defined me as an adult and were of paramount importance to me — were of minor interest to the community around me.

"This morning I suddenly became aware of how alienated I was feeling."

The turning point for me was when I was eighteen and left home to attend college. That's when all the adolescent rebellion I had tightly bottled up began to slowly, subtly spill out into angry behavior. Before then, when I had sat in these same pews I had loved unquestionably the rituals, the social routines and the people sitting around me. They were like a blanket wrapped snugly around me, keeping me warm and protected. For me this was doubly so because I had grown up during the early days of our church. The immigrant couples' ambition, optimism and fervor to succeed in their new country, and the intensity of their endeavors, were close to my child's sensibilities.

The community then was young, purer, closer; they were one body, and as the body's various parts, its members worked independently to build their own businesses, farms and homes. But as one body they had helped each other when help was needed and was there to be given. They worked hard in this new land, saving their money, setting aside a little every week, then pooling it until there was enough to begin building their community churches and church halls, and eventually their schools. Like bees

returning to their hives, they gathered there often, sometime two or three times a week. Services were held every Sunday morning and evening, and at Good Friday, Easter, Thanksgiving, Christmas and New Year's Eve. They had their planning meetings and their social evenings, and Sunday School and catechism, and confession of faith classes and Bible study on Friday evenings for the young people. During the summer there was Vacation Bible School for two weeks for the kids, who were urged to invite their neighbor and school friends.

The young people of the congregation organized social evenings when they performed humorous skits in Dutch, and later, when their English got better, plays like Thornton Wilder's "Our Town." The church choir would present musical evenings in the church hall, which would always end with a tableau. During an intermission, members of the church choir would disappear one by one backstage, and as they got ready the stage curtain would move here and there and sometimes we could hear someone's loud whisper saying, "Ready?" Then the curtain would open and there would stand seven or eight people perfectly still, enrobed in white sheets, with silvery strands of Christmas tree decoration wrapped around their heads. Choir music played in the background, while the "angels" on stage would each hold a white lit candle, restraining themselves from breathing too hard. While my brother and sisters and I would gaze upon the tableau in awe, we would also take note of how many candles would have blown out before the curtain came down, bringing the evening to a close.

Occasionally, on a Saturday night, in an attempt to keep people away from the temptations of worldly entertainment like movie cinemas, bars and dance halls, a Walt Disney or a Jerry Lewis film would be shown. I remembered these social events with strong nostalgia. There was such an innocence attached to them, and it wasn't just my own. It all eventually came to an end after a television set found its way into nearly every home.



There were also more serious events back then, like panel discussions, which were organized by the Men's Society. Seeing the Reverend and Mrs. Schuld again in church touched off a memory of one particular evening, which took place sometime in the mid-fifties. I remembered it because something unusual happened that evening, and it involved my mother.

There was no money for babysitters back then, so if you went out, the whole family, including babies, came with you,

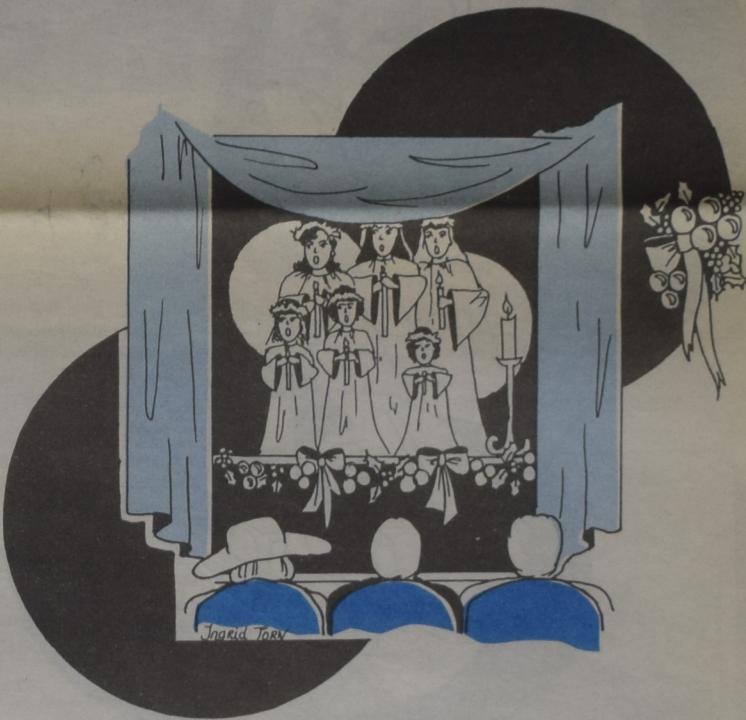
whether it was a wedding, a birthday party or a concert. Like for most of these events, there was a good turnout for the panel discussion. The topic was Darwin versus the Creation theory. Our congregation had invited men from other congregations to be on the panel. Our own minister at that time, Reverend Schuld, was the moderator, and the only other member from our church up on the stage was Mr. Agema, an elder and president of the Men's Society. The three other men on the panel were either elders or ministers from congregations in neighboring small towns.

After the coffee and cookies had been served and everyone had settled themselves on the plywood-and-metal chairs, Reverend Schuld stood up from his chair behind the long table on the stage and

caught my attention. I listened hard trying to figure out why such important people were talking about apes. Mr. Agema began the discussion.

"Since I'm not an educated man, please bear with me. Tonight I will try to explain a theory that much smarter men than I have come up with. They believe that over millions and millions of years some species of monkeys developed bigger and bigger brains. Eventually these half-beasts began to use tools and started to walk on two feet instead of on all four, and gradually they became human beings; *homo sapiens*. I believe, is the scientific term."

As he spoke he turned around to point to a large printed sheet of paper taped to the wall behind him and slightly to the right of the moderator. Beginning at the



cleared his throat. The table had been draped with a white linen cloth and set with a pitcher of water, with five glasses. In front of each man was a Bible and pages of handwritten notes. As children, we didn't understand what was going to happen, but we knew it was a very serious occasion. After everyone stopped talking, Reverend Schuld turned to his left and introduced Reverend Bouma and Mr. Agema. They would take the side of the scientists who were claiming that human beings descended from the apes. On his right were Mr. VanderMeer and Reverend DeBoer, who would defend the Creation theory. The word *apen*

top left of the chart was a line drawing of a chimpanzee, which was repeated many times; with each repetition the chimp became slightly less stooped, growing taller as his head got bigger. By the last image, the ape resembled a caveman. There were numbers with lots of zeros printed under each figure.

The farmers and hired hands and florists and factory workers — and their wives and children — listened with their full attention. A strong sense of disapproval set in, indicated by the frowns on many a Dutch brow. My mother was stroking her chin with her index finger and shaking her head slowly from side to

Continued on page 14...

Apen Apen

...continued from page 13

side. It was always easy to know exactly what my mother was thinking, even when she wasn't talking, because other parts of her body did it for her.

That evening, as I often did when I was in church, I picked out people in the audience and stared at them until I decided whether I liked them or not. But tonight I concentrated on Mr. Agema as I

next to me, elbowed me every time Mr. Agema said the word *apen*. I elbowed back and then we tried hard not to giggle. We kept it up until Mom threatened us in a loud whisper, "If you both don't stop, Dad will take you out to the car for the rest of the evening." I looked over at him, sitting on the right of my younger sister Grace, but his attention was on the stage. He didn't discipline us too often, since most of the time he was able to

were, and how she went to the hairdresser's every Saturday. She looked so serious that it was always a surprise to anyone who spoke to her for the first time that her manner was friendly and sympathetic. She appeared to especially like Mom, because sometimes before the church service started, she would catch my mother's eye and give her a wink.

Her husband, the Reverend, was tall and straight as a pencil. Although he was in his middle years, his hair was jet black. His silver rimmed spectacles and his long, pale face gave him a stern look, but like his wife, when he spoke to you, he was much kinder than you expected. Despite his dignified bearing he was able to enjoy a good chuckle now and then. As I looked up at him, presiding in the centre of this stage, I wondered how such a man could descend from an ape. It was unimaginable!

When the two men on the other side of the debate spoke about Genesis and recounted how God said, "Let there be light: and there was light," and how on the sixth day he created man in his own image, I formed pictures in my mind. I could see the darkness and emptiness and then a flash of intense light and a thunderous voice booming out, "Let There Be Light."

I knew the stories of creation, of Adam and Eve in the Garden of Eden, of the serpent and the tree of the knowledge of good and evil, and of the brothers Cain and Abel. Mom read them to us at bedtime from a special book for children, and every week the Sunday school teacher would tell us the same stories.

I sensed that the evening would draw to a close soon when people began to shift their sitting positions more often, and loud, long yawns could be heard throughout the hall. While Mr. Agema was giving his closing statement, Mom leaned over toward Mrs. Schuld and whispered something in her ear. In response, unexpectedly, the minister's wife let out a yelp, which she immediately cut off by clamping her hand in front of her mouth so only a smothered, high-pitched guffaw escaped. My mother's entire small body was taken over by the near sobs of out-of-control giggles. Next, we heard the sound of a chair being scraped along the floor, and then a thud and a small scream.

Everyone turned around to stare — and what they saw was the minister's wife sitting on the floor in the aisle! In embarrassment they quickly turned around again. My mother and a young man sitting in front of them helped poor Mrs. Schuld back onto her chair. As they pulled her up on her feet, she was still laughing, tears openly running down her face. She took a handkerchief out of her purse and wiped her eyes, then held it in

front of her mouth to stifle her continuing laughter.

The speeches continued up on stage. Either the men up there hadn't heard anything, or else out of decorum they were pretending nothing had happened. My mother had managed to stop laughing and pretended that nothing had happened, but her reddening face gave her away. She bent down and felt around for her purse under her chair. Grace felt around for it with her foot and shoved it towards Mom's groping hand. Mom took out a roll of Dutch mints, offered one to Mrs. Schuld, who took one, and then passed them to us.

About five minutes later, everyone

Between his bushy, unpruned eyebrows and his eyelids was the kind offlesh that reminded me of dried up tulip bulbs.

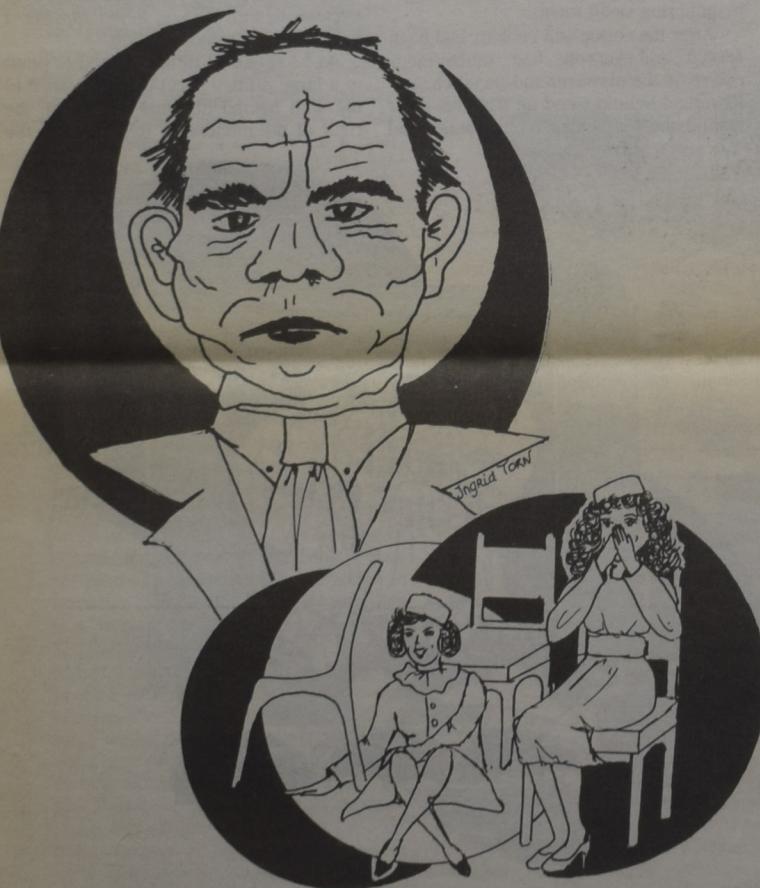
clapped, stood up and started to shuffle down the aisle to the back door. People spoke in hushed tones to one another. My father disappeared in the crowd. My mother and Mrs. Schuld stayed in their seats, while Mom asked her over and over again if she was hurt. Mrs. Schuld kept shaking her head back and forth. She could not stop laughing. Several people leaned down, saying something to the two women as they filed by, but both of them shook their heads back and forth.

Later, in the car on the way home, Beatrice, Grace and I kept asking my mother, "What did you say to Mrs. Schuld, Mom, to make her fall off her chair like that? What was so funny, Mom?" Over and over again like a refrain we kept it up. About halfway home, we wore her down and my mother confessed.

"What I said was, 'A person can almost believe that man did descend from the apes when you look at Mr. Agema.'"

We laughed our heads off all the way home, while Mom and Dad argued in the front seat. He kept telling her that she should think before she spoke. To say something like that, and then to the minister's wife, of all people. She should know better. She should consider her position as the wife of an elder of the church. And where was her respect for those above her? And what kind of example was she setting for the kids?

This was not the first or the last time we heard words of this kind.



waited keenly for each time the word *apen* would come out of his mouth. He was shorter than the other men and had a very big head. This head was of some interest in addition to its size. Mr. Agema's hair had been dark, but was now mostly grey, and his small black eyes peered out from under a large, dominating forehead. Masses of wrinkled skin hung down from his cheekbones like layers of melted candle wax. Thick, black hairs sprouted from his nostrils and ears. Between his bushy, unpruned eyebrows and his eyelids was the kind of flesh that reminded me of dried up tulip bulbs.

Mrs. Schuld was another interesting person to look at. I often stared at her when I sat near her in church. She was always so attentive, sitting very still in church without moving a muscle, not even in her face. I don't know whether it was because she had the same dark, styled hair, or if it was her formal manner, but she looked a lot like Queen Elizabeth. My mother sometimes talked about how expensive her dark wool suits and coats

Singing as antidote to leaving the church

Transcendental experiences in church music

K. de Jong Ozn.

The discussion about leaving the church often focuses exclusively on the worship service. In my work I have had a lot to do with the matter of "de-Christianization." The most essential part of this is the loss of a feeling for the transcendental.

Put another way: it's like no longer believing that there is a God who cannot be explained, who does not allow himself to be held accountable, who passes all understanding, who is far beyond our small human capacity to experience.

To a believer this God steps in. In this he cannot be understood but he allows himself to be experienced in people who do good, but also when people sing and make music together.

Years ago, when the sermon was more central to the worship service, I regularly heard a relative say after the service: "I didn't get a lot out of the sermon, but we sang wonderfully and that was enough."

CBC music

I often find in people who have turned their backs on the church the following realization: we have lost something and we haven't really gotten anything in return. At the same

time there is a greater need for spirituality and mystical experiences.

In Amsterdam's canal belt, where all kinds of trends show up first, the "horizontal activists" have been replaced by people in search of mysticism and symbols. There is even a political party that wants little to do with ideology but which praises art as the highest good.

Back to the church service. In spite of the fact that young persons are generally open to transcendental experiences and that music plays an important role in their lives, they do not seem to feel at home anymore in many church services. There is a sociological reason for that: the group to which everyone wants to belong no longer goes. But besides that, there is also the fact that the kind of music played in church does not appeal to them. Their musical idiom is often that of CHUM ("Radio 3") while the music in the church is somewhat in the style of CBC ("Radio 4").

Two worlds

For years, attempts have been made to bridge those two worlds, usually without results. The reason was that church musicians of the classical style

often, and with good reason, found songs from the other camp inferior. Yet there are signs that a bridging is possible. At the latest songfest I attended



a song from the charismatic tradition which was studied did very well.

Let me note that in the charismatic tradition the transcendental plays an essential role. My conclusion in all this is that church music which functions well, which hits home with the church goer, can play an important role in stopping the trend of church leaving.

I would like to point out a few facets in connection with

this.

In general, we should sing more. That should start in the school. Different schools will have different practices,

and get-togethers? Surely, many know how dull, business-like evenings can be raised to another level when they are opened with an inspiring song.

For the church service I would also recommend that work be done on the renewing of repertoires. So don't continue to forever sing new songs, but try to have the congregation learn a goodly number of hymns. To attain the experience of which I write, one needs well-known songs, which will be sung wholeheartedly.

But how can we achieve this if we don't have good musicians who can lead us in this? That means that those responsible in the church should keep a sharp eye on the quality of the church music and should place high demands on it. May I once more trumpet the praises of a church that sings well?

The Spirit wants to live among us, doesn't he? I am convinced that the Spirit is enthroned on the praises of Israel. This happens when we together rise above ourselves and experience unknown things.

And isn't that what believing is about?

Reprinted from *Centraal Weekblad*, July 8, 1994, and translated by Bert Witvoet.

A new style of worship

Robert Webber

A new style of worship has been spreading throughout North America and other parts of the world in the last several decades. While this worship approach is described by a variety of names, the one that seems to be gaining most acceptance is "Praise and Worship" (P&W)...

P&W recognizes that the media is the message. For some people the pipe organ and classical music represent the message of a God who is transcendent and mysterious. But for others, the guitar, the synthesizer and the drums, the media of their own culture, represent a God who wants intimate fellowship with the church. For them this style of music and worship brings immediacy, relevancy and an engaging participation.

So which style should dominate? Each congregation will have to decide what to do about P&W. Some will ignore

it. Others will resist it. And others will incorporate it into traditional worship. What I see in the future is a convergence of worship traditions, a convergence of the liturgical, traditional non-liturgical and the Praise and Worship tradition. It does not seem to be an either/or, but a both/and.

What a convergence service will look like is dependent on the way the traditions are brought together. When good preaching and good music and the festivity of the Lord's Supper are all brought together, our congregations may discover a richness and fullness to worship that one tradition without the benefit of others does not seem able to achieve.

The future of worship lies, then, not in the repudiation of this or that tradition, but in a mining from all the traditions.

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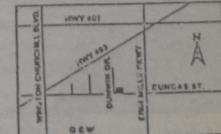
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Jim Veltman: modelling Christ with a lacrosse stick

A Christian of my acquaintance, Jim Veltman, loves lacrosse and plays it well enough to be the captain of the Buffalo Bandits. Jim began playing the game at age five at the encouragement of his father in his home town of Brampton, Ont. At age 16 he made Brampton's Junior A team.

During his university days Jim spent summers playing for the Coquitlam (B.C.) Adanacs. The team provided him with a job, a place to stay, a vehicle and sufficient funding to pay for his education at Lakehead University. A physical education major and a graduate of Lakehead's teacher's college, he now teaches physical education at Durham Christian High School in Bowmanville, Ont.

Both sides of the border

Veltman has also been captain of the Brampton Excelsiors and has played for them the past few summers. During the last

three years he has also been the captain of the Buffalo Bandits.

The Bandits were formed three years ago and play in the Major Indoor Lacrosse League (MILL). There are six teams in the seven-year-old league: Baltimore, Boston, Buffalo, Rochester, New York and Philadelphia. Try-outs are held in the fall, with games on Saturday nights in an eight-game schedule from January to April. Team compete for the North American Cup (also referred to as the World Championships), though Jim comments that this says something about American attitudes, considering that the only teams are from Northeastern U.S.).

Though people might find the slashing in lacrosse to be violent (a player would get a penalty for this in hockey) Jim notes that players are not allowed to take a baseball swing at another player and the slashes are usually against the

pads. Compared to the Canadian league, Jim finds the Americans faster and in better physical condition, necessary for play in a larger arena. He also feels safer in MILL, as they use graphite shafts and plastic heads for their sticks, which bend and give — as opposed to harder, wood sticks typically used in the Canadian game.

Teams in the Canadian league usually pay their players \$50 a game, plus expenses and some incentive money. In MILL players are paid on a seniority basis, with first year players making \$125 (US) and seventh year players making \$450 per game. There are also incentives if one makes the all-star team, play-offs and championships.

Positive role model

MILL also receives greater exposure and that provides Jim with an opportunity to "touch more lives." Not with a lacrosse

stick, but by modelling Christian integrity in and out of the lacrosse box.

His most memorable lacrosse experiences are not winning championships but the opportunities to be a positive model for others. Jim notes that being a team captain helps and is a big responsibility. He disapproves of players cheering when an opponent is hurt and also disapproves of entering a game with a "let's kill 'em attitude." Instead, he invites players to consider the contest as a challenge between two teams. He encourages his teammates to sufficiently respect other teams so that they try to play even better.

Veltman's status as a professional athlete has also given him a platform to speak to boys' and girls' clubs, Bible study groups, and on WDCX, a Christian radio station in Buffalo. He appreciates these opportunities to positively influence people.

SPORTS



John Byl

Veltman feels that Christians sometimes shelter themselves from the outside world. His Christian walk in the world of lacrosse has put him in some interesting situations, ones in which he can reflect God's light in an often too dark world. He acknowledges that it takes a certain kind of person to do that. But Jim Veltman feels deeply that "God has put me there to witness to people by example."

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Chinese medicine: Fact or Fiction?

Eric Hagt

Rather than being based on scientific evidence, Chinese medicine has developed over many centuries largely through trial and error and under the

vites many critics. The idea that ills can be cured by sticking pins into people or by taking some exotic concoction of obscure herbs is too bizarre for many Westerners.

cal books. Bears paw, deer antlers and turtle shell ground into a fine powder are said to aid male impotence. Even today, tribal folk in the jungles of Southwest China can be found collecting a specific type of wild nuts found at the ceiling of the rainforest. They are believed to significantly reduce rheumatism.

However, research in Hong Kong recently found these nuts to have a high concentration of the chemical Western medicine used for arthritis. Although only a percentage of the remedies

tain chemicals known to modern science. However, the Chinese are dogmatic in their theory that the contents of the potions are irreplaceable. True or not, many of them show surprisingly positive clinical results.

A bunch of needles

Acupuncture, another branch of Chinese medicine that has baffled the Western world, is a further cause of suspicion towards Chinese medicine. Although much research is presently being conducted on acupuncture, no evidence has yet surfaced to clearly define what acupuncture points and meridians are, let alone the substance flowing through them.

The ancients discovered that the careful placement of fine needles in strategic locations of the human geography influences how the body reacts to stress and internal forces. Yet, oddly, acupuncture points and the meridians that connect them have never been anatomically defined.

But there can be no doubt that it works. All over China

are of such a peculiar composition, they do exist.

There are many more examples of remedies which con-



Eric Hagt (left) with some friends in Beijing.

direction of a strong wholistic approach.

Chinese medicine is shrouded in a veil of mystery, and that in-

Without question, a degree of doubt is certainly warranted for some of the remedies prescribed in the traditional Chinese medi-

much surgery is conducted with only a couple of needles anaesthetizing the part of the body that is going under the knife.

On a trip to a local hospital, a doctor renowned for treating disorders of the ear in children was using acupuncture to treat a young girl with an advanced ear infection causing deafness. He only used one point on the hand and several near the ear to eventually cure her.

Chinese medicine is not the exact science that Western medicine is. However, what it lacks in hard scientific proof it gains in positive clinical results. In addition, the side effects of Chinese medicine are minuscule beside its Western counter part. Herbs, generally have negligible side affects and acupuncture uses a system integral to the body.

Surely, there is a percentage of "fiction" in Chinese medicine, but the "facts" of remarkable clinical results are an undeniable reality.

Eric Hagt is into his second year of studies at the Academy for Chinese Medicine in Beijing, China. He hails from St. Catharines, Ont.

Second president of Redeemer calls for vision and piety

Bert Witvoet

ANCASTER, Ont. — "As members and friends of this academic community, we welcome you, Dr. Cooper, as president of Redeemer College. We pledge you our praying hearts and supporting hands as we join with you in demonstrating that learning is for serving in Christ's kingdom."

This was the response of the audience to Dr. Justin D. Cooper's investiture as second president of Redeemer College on October 21. The ceremony took place in the main auditorium of the college and included representatives from a dozen other colleges and universities, some of whom brought greetings.

The main dish of the evening was the inaugural address by Cooper, whom colleague Dr. Al Wolters said should really be known as another [Abraham] Kuyper, if his grandfather had not changed the family name.

It proved to be an address mainly aimed at the academic community as Cooper outlined the intellectual and cultural movement of our times. After

"Post-modernism seems to give Christianity an opening," said Cooper. But since it portrays any worldview as a social construct, tolerance for



Justin Dean Cooper a few days before the investiture

the ceremony someone remarked, "He named the enemy and went straight for the challenge."

The enemy, according to Cooper, is post-modernism, the intellectual movement that rejects rationalism but puts in its place relativistic pluralism.

Christian views are short-lived. "For Jesus to proclaim he is the Way and the Truth is considered arrogance." In fact, Christianity and its absolute claims are considered oppressive, he added.

Cooper considered how Christians ought to respond to this new challenge. He rejected

the resignation of an Elijah, the vindictiveness of a Jonah and the fear of wagon-circling Christians as suitable responses. Instead he asked for a posture of interaction.

He advocated three elements for such a posture:

1. Genuine rootedness in Jesus Christ and the Bible;

2. Constructive engagement that promotes "committed pluralism" (he meant pluralism that acknowledges the absolute claims of differing worldviews);

3. International awareness of how the Church of Jesus Christ expresses itself in other cultures.

What several observers liked about the tone that this second president struck was his emphasis on two pillars for

Redeemer College and its supporting community: piety and vision.

With one of these two missing we cannot be genuinely rooted in Jesus Christ, Cooper said.

That message was echoed in the words of one of the hymns sung that evening: "We come, O Christ, to you.... In you alone we live and move and have our being in your love."

Dr. Cooper, was educated at Trinity Christian College in Palos Heights, Ill., the Institute for Christian Studies in Toronto and the University of Toronto, where he received his PhD in political science in 1986. He succeeds Rev. Henry De Bolster, who served for 13 years as Redeemer's first president.

Calvin library dedication resurrects Hekman name on campus

Expansion allows for 200,000 new volumes

Phil de Haan

GRAND RAPIDS, Mich. — For the second time in 66 years a Calvin College library will be dedicated as The Hekman Library. The first such ceremony took place in 1928 on Calvin's Franklin Street campus; that Hekman Library honored Edsco Hekman, Sr., a Dutch immigrant who came to Grand Rapids a century ago and built a small biscuit business into the nationally known Hekman Biscuit Company (which still makes Dutch "rusks" — *bischuiten*).

In the 1960s Calvin moved to its present location on East Beltline. The library was built in 1970 but no name was attached to the structure. Until

During a Friday morning chapel service on Oct. 21, Calvin College rededicated its library as The Hekman Library, this time a tribute to another Edsco Hekman. This one is the grandson of Edsco Hekman, Sr., and a well-known businessman who founded Import Motors and the Meridian Corporation. He has also been involved in the ownership of a Grand Rapids radio station and was a founder of the Pine Rest Foundation. Edsco Hekman underwrote a good portion of the recent \$3.5 million addition of a fifth floor to the library. But he shies away from personal attention.

Bulwark of Christian education

He would prefer, he says, that the library not stand "as a monument to any individual or family, but rather as a bulwark of the Calvin commitment to Christian higher education — to the source of Truth, who inspires our dreams and enlivens

our intellect."

The addition of a fifth floor to Calvin's already superb library increased the size of the building to 125,000 square feet and allows for the addition of nearly 200,000 volumes and 200 more study stations. The library is already the largest and most heavily used of any western Michigan educational institution.

Besides serving Calvin's 3,800 students and 500 faculty and staff last year, the library also provided books, periodicals, staff assistance and computer services to more than 4,000 guest users.

As mentioned, the brunt of the \$3.5 million addition monies were used for the addition of the fifth floor. The library entrance was also redesigned for greater wheelchair accessibility and the entire area was re-landscaped.

Dordt publishes Schaap's fourth story collection

SIOUX CENTER, Iowa (DC)

— Writer and Dordt College English professor James C. Schaap has just had a fourth collection of short stories published by the Dordt College Press. This latest book is *Still Life*, whose title story explores the dilemma faced by a woman, a preacher's wife, who is burdened with both a prodigal son and her husband's inability to take decisive action. In the course of the story she is driven to shocking action in an attempt

to bring her and her family's horror to an end.

Schaap's previous Dordt Press collections are *Sign of Promise and Other Stories* (1979), which chronicles the turn-of-the-century lives of Dutch-American settlers in the midwestern U.S., *Thirty-Five and Counting* (1985) and *The Privacy of Storm* — the latter two compilations of stories previously published in church magazines and literary journals.

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How do you combine head and heart?

Dear P & M:

I was going to attend a speech at an evangelical church in my city, but when I phoned the speaker for clarification of the topic I received an earful of emotions and little in the way of outline. I was turned off.

However, I am now questioning myself. Isn't the communication of emotion what speeches are supposed to do? Am I a snob for letting such a little thing prevent me from attending? Maybe if I had gone I might have been inspired.

My response seems to me to be typical of many Reformed people's. I find that I and others I know can often be critical of various evangelicals because their experience and practise of Christianity is so emotional. Sometimes I think our two different strains of Christianity are split between an emphasis on order and emotion.

On the other hand, the time when my faith grew the most was when I was working with a group of young evangelicals. They overwhelmed me with their enthusiasm for God and the freedom with which they shared their personal testimonies. I had not experienced that in the Reformed community and seeing how faith could be so vibrant made all the difference.

I feel like prejudices are keeping me from real dialogue with evangelical Christians, yet I am loath to compromise the Reformed traditions (including worship styles) which seem so sensible to me. I also worry that so many Reformed people seem so uninterested in sharing their faith — or sharing kingdom work, for that matter — with evangelicals.

Do you have any advice as to how we can increase communication and co-operation between our different strains of Christianity and work together for the kingdom of God? I would like to think that preserving our identity does not preclude fellowship and co-operation with evangelicals.

Dear Earful of Emotions:

We don't think you're a snob. When you phoned for information, you wanted the speaker to describe his topic. You were after content, not just enthusiasm. We think the speaker should have answered your question.

Our Reformed tradition has always emphasized careful thinking. This does not exclude feelings, but we tend to let emotions well up in response to something wonderful, rather than letting them lead. Of course there is a pitfall. Reformed Christianity has often been intellectualized to the exclusion of an outward emotional response.

The evangelical tradition, on the other hand, seems to wear its emotions on its sleeve. A

speaker, therefore, may focus on the exciting experience that awaits the listener, rather than on the knowledge that will be conveyed. In such cases the topic becomes secondary to the Spirit-led event which is anticipated just because a number of Christians have gathered to sing, praise and pray, as well as learn. The pitfall of this approach is a lack of good, critical thinking.

We're not surprised that you grew spiritually when you worked with a group of young evangelicals. Cross-denominational experiences tend to challenge and replenish us in the areas where we are weak. Unfortunately such experiences also make us question everything else that our own tradition has to offer, at least until we bring everything into balance. Our guess is that you sense the need for this better balance and that this explains your resistance to the speaker.

We personally are seeing more inter-denominational contact than ever before. We know of many pastors who are involved in evangelical ministerials. More and more of our young people attend Christian summer camps where the emphasis is on making a personal decision for Christ. In our area a monthly Saturday night worship event called "The Gathering" draws 400 teens, including some of our own. And we haven't even mentioned the influence of evangelical speakers, writers and musicians via Christian radio and television and the local Christian bookstore.

All this tells us that there's lots of evangelical influence on the Reformed community. Sadly, the reverse does not seem to be as true. Organizations and institutions like Christians for Public Justice, the Institute for Christian Studies, the Christian Reformed World Relief Committee and the Christian Labour Association, as well as our Christian colleges and inter-denominational Christian schools, are showing us how to work together with other Christian traditions for the kingdom of God. But on an individual basis we still shy away from sharing our strengths and insights with confidence. Perhaps it's a phase that our Reformed tradition needs to go through as it seeks a healthier balance between the facts and the feelings of our faith.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidke, Tom Zeyl, Marian Van Til and Bert Witvoet.

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	<p>Obituaries</p> <p>Oostermeier, Fr. Emo, Ont. Nov. 8, 1912 Sept. 24, 1994 Romans 8:1-4. On Sept. 24, 1994, the Lord called Home our beloved wife, mother, grandmother and great-grandmother</p> <p>SUSAN (SJIEUWKE) BOSMA (nee DE JONG) Beloved wife of Johannes Bosma. Beloved mother of: Margaret & Fred Mooibroek Sharon & Dick van Beek Klaas & Gerda Bosma Sadie & Wilbert Roersma Peter & Darlene Bosma Tena & Albert van der Ploeg Robert & Janice Bosma Liz & John Visser Louis & Penny Bosma Jerry & Joyce Bosma 33 grandchildren and 12 great-grandchildren. Funeral service was held Sept. 27, 1994, at Emo Chr. Ref. Church, Emo, Ont., Louis Bosma and Rev. S. Brown officiated. Correspondence address: P.O. Box 533, Emo, ON P0W 1E0</p>	<p>On Oct. 27, 1994, after a short illness, the Lord took unto Himself our dear husband, father, grandfather and great-grandfather</p> <p>CATHARINUS MURRE at the age of 82 years. Beloved husband of Gertrude Murre (nee Adriaanse). Fondly remembered by his children and grandchildren: Tys & Maureen Murre — Beamsville Randy & Peggy, Linda John & Margaret Murre — Vineland Station Ron & Kerri, Rick & Anna, Rob & Sandy, Ray Audrey & Jim Bezemer — Ancaster Kim, Mike and eight great-grandchildren. Also survived by one brother and five sisters in the Netherlands and one brother in B.C. Funeral service was held at Providence Chr. Ref. Church, Beamsville, Ont., on Oct. 29, 1994, Dr. H. Van Der Plaat officiating. Correspondence address: 2 White Street, Apt. #107, St. Catharines, ON L2N 1Z2</p>	<p>Teachers</p> <p>ABBOTSFORD, B.C. : Abbotsford Chr. School invites applications from qualified teachers for a possible full-time, temporary French position at its Heritage Campus. The position starts on Jan. 3 and runs until June 30. The successful applicant will be responsible for FSL instruction to Grades 1-7 at an elementary school of 415 students. Letters of application should be sent to: Lloyd Den Boer, Principal Heritage Campus Abbotsford Chr. School 2884 Abbotsford Mission Highway Abbotsford, BC V2S 3Y2 Phone: (604) 850-5022 Fax: (604) 859-9995</p>	<p>MISSISSAUGA, Ont.: John Knox Chr. School of Mississauga, Ont., is in need of a 86 to 100% full-time Grade 1 teacher to fill a maternity leave vacancy from March 1995 to June 1995 with possible permanent position available starting September 1995. Please send resume by Nov. 30, 1994, to: Lorna Keith John Knox Chr. School 1884 Lakeshore Road W. Mississauga, ON L5J 1J7</p>
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				<p>PASTOR Trinity Chr. Ref. Church of Edmonton, Alta., is seeking a new pastor. Please send your profile/resume to: Pastor Search Committee c/o Trinity CRC 13427-57 Street Edmonton, AB T5A 2G1</p>
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Classifieds

Church News	Miscellaneous	Miscellaneous	Miscellaneous	Miscellaneous
<p>Christian Reformed Church</p> <p>Classis Meeting —Classis B.C. South-East will meet in regular session on March 7 and 8, 1995, in the CRC in Chilliwack. All agenda material should reach the stated clerk by Jan. 14. Gerrit Veeneman, Stated Clerk.</p> <p>Candidates admitted to ministry Candidates Bruce Gritter and Ron VandenBrink were admitted to the ministry of the Word and sacraments in the Christian Reformed Church after examination by Classis B.C. South-East, and with the concurrence of its synodical deputies, on Sept. 21. The classis wishes Bruce, Ron and their families the Lord's richest blessing as they begin their new ministry. Rev. Gritter now serves on the ministry team at New Life CRC, Abbotsford, and Rev. VandenBrink is pastor of the CRC in Salmon Arm, B.C. Gerrit Veeneman, Stated Clerk.</p> <p>New Secretary Classis Niagara has appointed a new secretary for its Student Fund Committee. Please address all related correspondence to: Louie Vander Berg, 1662 2nd Ave., R.R. 3, St. Catharines, ON L2R 6P9; (905) 641-1496.</p>	 <p>See page 22 for special events in our "Calendar of Events"</p>	<p>Send your questions to Peter and Marja Confidentiality is assured</p>	<p>YES YOU CAN The Canadian Red Cross Society NC</p> <p>Learn First Aid. Let us show you how!</p>	<p>personalized DUTCH DELFT BLUE style wall plaques</p>  <ul style="list-style-type: none"> • birth • graduation • Dutch roots story • wedding (anniversary) • immigrant ships <p>ask for catalogue publishers of the Windmill your Dutch-English bi-weekly P.O.Box 313, Lynden, WA 98264 P.O.Bag 9033, Surrey, BC V3T 4X3 (604) 532-1733 fax (604) 532-1734</p>
<p>Kerkdiensten op cassette in de Nederlandse taal</p> <p>U kunt zich nu abonneren op deze prekendienst, b.v.:</p> <ol style="list-style-type: none"> één cassette iedere week; twee cassettes maandelijks; één cassette maandelijks. <p>Prijs \$3.00 per cassette (\$1.50 extra als u de cassette wilt houden)</p> <p>Voor inlichtingen schrijf naar: Jack & Lenie Brouwer 27 Alpaca Drive Scarborough, ON M1J 2Z8 of bel (416) 289-0706</p> <p>Luister naar het programma ZINGEND GELOVEN Elke Zaterdag, 8 uur 's morgens</p> <p>CHIN FM 101</p>	<p>As part of our Spring '94 promotion campaign, Christian Courier conducted a pilot telemarketing project in St. Catharines, Ont. Four loyal CC supporters spent a few evenings on the phone and the result was 56 new subscribers!</p> <p>We need local volunteers all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must know the people in their community and must have a warm heart for CC! You can't beat the personal touch.</p> <p>Don't let telemarketing scare you... it's a matter of simply phoning certain people between the hours of 5 and 7 p.m., for say two or three evenings. We will supply you with a kit containing a) a computer printout of the subscribers in your area, and b) some simple instructions.</p> <p>Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!</p> <p>Stan de Jong Business Manager</p> <p>4-261 Martindale Road, St.Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>Advertise in our monthly Business Directory every second issue of the month.</p>	 <p>We love early birds!</p>	<p>Renew your C.C. subscription now!</p> <p>Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. This means that in order to get a subscription renewed we have to pay close to \$1.00 in postage alone!</p> <p>The computer label on your <i>Christian Courier</i> copy shows the month in which your subscription is due. If your label shows that your subscription is due two or three months from now, kindly consider sending us the renewal fee ahead of time. This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!</p> <p>Be an early bird! We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.</p> <p>COUPON</p> <p>Please renew my C.C. subscription for the period indicated:</p> <p><input type="checkbox"/> one-year renewal. Enclosed is \$39.50 (32.00 U.S.) <input type="checkbox"/> two-year renewal. Enclosed is \$74.00 (\$60.00 U.S.) <input type="checkbox"/> three-year renewal. Enclosed is \$111.00 (\$90.00 U.S.)</p> <p>Name _____ Address _____ City/Town _____ Code _____</p> <p>P.S. If possible, glue your label in this space, or enclose it. Send to: 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>

Classifieds

Personal	Job Opportunities	Events	Job Opportunities	Job Opportunities
<p>THE FOLLOWING INDIVIDUALS ARE REQUESTED TO CONTACT THE CONSULATE GENERAL OF THE NETHERLANDS:</p> <p>BOECKHOUT. Pieter or his children, born August 20, 1903 in Breskens, emigrated to Stratford, Canada; February 24, 1926.</p> <p>DOLLEKAMP. Hendrikus, born July 2, 1973, emigrated to Canada; January 3, 1994.</p> <p>van de FERTWEGH. Theodorus Gerardus, born February 25, 1930 in Maasbree, last known address in the Netherlands: Grote Straat 18, Baarlo, Limburg, emigrated to Canada: April 12, 1954.</p> <p>GREGORZYK. Stefan, born June 7, 1930 in Kerkrade.</p> <p>van HOLTEN. Allart Peter, born August 27, 1968, last known address in the Netherlands: Koestraat 9, Amsterdam, emigrated to Canada: April 1, 1993.</p> <p>van der HORST. Jacob, born December 14, 1929 in Amsterdam, last known address in the Netherlands: Boterbloem 23, Zwaag, emigrated to Whitby, Canada; September 13, 1957.</p> <p>KIST. Mrs. K., born October 25, 1945.</p> <p>van der LUGT. Abraham, born August 24, 1907 in Schipluiden, emigrated to Canada: March 25, 1952 and van der LUGT. Pieter Nicolaas, born March 31, 1914 in Vrijenban (Delft), emigrated to Canada: March 15, 1951.</p> <p>PATTISELANNON. Evert Johan, born August 1, 1958 in The Hague, emigrated to Canada: August 1, 1990.</p> <p>PEPPING-HUTJENS. Mrs. Th. H.A., born February 2, 1977, last known address: R.R. #4, Lane 9, Thamesfort, Ontario.</p> <p>RELEWICZ. Peter, born October 8, 1970, last known address in the Netherlands: De Waarde 7, Opberdoe, emigrated to Canada: April 22, 1991.</p> <p>SHEEGOW. Cabdi Weheliye, born July 15, 1972, emigrated to Canada: May 7, 1992.</p> <p>SPIERING. Franciscus Hendrikus, born January 18, 1930 in Berlicum, last known address in the Netherlands: van Rijckevorschstraat 16, Vught.</p> <p>STANGENBERGER. Anna Marianne, born December 17, 1929 in Utrecht, last known address in Canada: 6828-135th Street, Surrey, B.C.</p> <p>VONKEMAN. Willem, born November 7, 1929 in Nijkerk, last known address in the Netherlands: 2e Brandenburgerweg 62, Bilthoven.</p> <p>VOSSEN. Mr. G.A.S., born December 30, 1929, last known address in the Netherlands: B. Smulderslaan 4a, Someren, emigrated to Canada: October 2, 1952.</p> <p>de WAAL. Sijbert Kees Bernhardt, born June 12, 1966, emigrated to Canada: July 16, 1993.</p> <p>CONSULATE GENERAL OF THE NETHERLANDS 1 DUNDAS STREET W., SUITE 2106 TORONTO, ONTARIO M5G 1Z3 TEL. (416) 598-2520</p>	<p>Christian Reformed World Relief Committee</p> <p>PROGRAM DIRECTOR/PROJECT DEVELOPER</p> <p>CRWRC is seeking people with technical abilities, skills in management, education, problemsolving and evangelism to work in developing countries. Responsibilities include initiating and implementing development projects with partner organizations, missions and churches with the goal of empowering Christian leaders in their home countries.</p> <p>TRAINEES</p> <p>CRWRC also seeks people for two-year "service and training" assignments in desperately needy overseas communities, beginning the summer of 1995. You can learn and be of service through a hands-on experience in grassroots development work. You will work with our experienced staff in community projects in the areas of agriculture, income generation, health care and education. University degree or equivalent experience preferred.</p> <p>For consideration regarding the above position, please contact</p> <p style="text-align: center;">Ray Elgersma, CRWRC 3475 Mainway, P.O. Box 5070, Burlington, ON L7R 3Y8 Phone: (905) 336-2920 or Fax (905) 336-8344. Send your letter or resume by December 31, 1994.</p>		<p>Position Available</p> <p>University of Western Ontario Campus Ministry</p> <p>Applications are invited for a chaplaincy/campus minister position to work with CornerStone Student Fellowship, First Chr. Ref. Church of London, Ont., and an ecumenical team of chaplains at a large secular university in London, Ont. The campus minister encourages student leadership, development of Christian community, relational outreach and growth in faith and lifeview. Excitement for learning, worship, relationships, and a desire to interact with a wide diversity of people on campus is a must. Please submit a letter of interest and your profile no later than November 28, 1994, to:</p> <p style="text-align: center;">Arlene O'Brien, Search Committee Secretary 7-563 Central Avenue, London, ON N6B 2G5, Canada</p>	
			<p>P A S T O R</p> <p>The Granum Chr. Ref. Church of Granum, Alta., Canada, is seeking a new pastor. We are a stable church of 65 families in a rural setting. Our present pastor (Rev. G. VanDenBerg) came for three months as stated supply and remained in our service for three and one half years. Qualifications we seek include strong and clear preaching and teaching of the gospel as well as the desire and ability to give pastoral care and outreach through visiting in homes etc. Please contact:</p> <p style="text-align: center;">Marvin Vandervalk Box 247, Granum, AB T0L 1A0 Canada Phone: (403) 625-2266 Fax: (403) 625-4443 All replies confidential.</p>	<p>Seeking new pastor</p>
				<p>Miscellaneous</p> <p>ADDRESS CHANGE</p> <p>Please use this form and allow four weeks for processing request.</p> <p>Attach your present label here.</p> <p style="text-align: right;">please print</p> <p>Name: _____</p> <p>New address: _____</p> <p>City: _____ Prov.: _____ Code: _____</p> <p>Mail to: CHRISTIAN COURIER 4-261 Martindale Road St. Catharines, ON L2W 1A1</p> <p style="text-align: right;">New address is in effect (Date)</p>



SALEM CHRISTIAN MENTAL HEALTH ASSOCIATION

You are invited to Salem's Annual Membership Meeting. The meeting starts at 7:30 p.m. with a short business session to be followed by a discussion, led by Ken Van Wyck, on the topic:

"MALE SPIRITUALITY" (Men's Trouble with God)

Date:
November 24, 1994

Place:
Clarkson Chr. Ref. Church
1880 Lakeshore Road West
Mississauga, Ont.
Refreshments at 7 p.m.

For further information contact:
1 Young Street, Suite 512
Hamilton, ON L8N 1T8
(905) 528-0353

Classifieds

**Attention:
BusinessCommunity/
Christian
Organizations
Insert YOUR message
in our Special
1994 Christmas issue**

In past years we have supplied members of Christian Reformed churches across Canada with a free copy of the annual Christmas issue. This year we plan to do the same. Date of this issue will be **December 2**. It will be mailed to our regular subscribers on **November 29**.

In addition, we plan to distribute close to 20,000 copies of this issue to Reformed Christians across Canada free of charge.

To print so many extra copies costs money. We are appealing to the business community and to Christian organizations to help us out. Feel free to include your annual Christmas greetings in your ad, as you have done before.

Please do not wait. Take a moment to complete and return the attached coupon. Kindly include precise instructions as to the content of your ad.

Your continued support will be greatly appreciated.

Deadline for advertisements in this special issue is November 18.

COUPON

CHECK ONE

- 1) Small — size 3" wide x 2"
Cost \$75 + GST = \$80.25
- 2) Medium — size 5" wide x 3 1/2"
Cost \$225 + GST = \$240.75
- 3) Large — size 5" wide x 7 1/2"
Cost \$400 + GST = \$428.00
- 4) Jumbo — size 10" wide x 6"
Cost \$600 + GST = \$642.00
- 5) Full Page — size 10" wide x 12"
Cost \$1,000 + GST = \$1,070.00
- 6) Sponsored advertising

I do not wish to place my own ad, but will gladly sponsor a Christian organization advertisement. I understand Christian Courier will obtain copy from the organization indicated.
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Return by November 18 to: Christian Courier
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Phone: (905) 682-8311 Fax: (905) 682-8313

He's got a pacemaker.
She's got a grandfather.



Your donations
help give someone
a second chance.



Miscellaneous

Peter and Marja
are in ...
See page 18...

Calendar of Events

- Nov. 4 "Christian Festival Concert," by the Ontario Chr. Music Assembly, directed by Leendert Kooij. Guest artists: Marjorie Ginczinger, Sander van Marion and Andre Knevel. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Info.: (416) 636-9779.
- Nov. 3-Dec. 3 Art show by Al Groen, at Redeemer College, **Ancaster** Ont.
- Nov. 4-12 Double organ/piano concerts by Willem van Suydam and Martin Mans. All events at 8 p.m. Nov. 4: Chalmers United Church, **Woodstock**, Ont.; Nov. 10: St. Paul's Anglican Cathedral, **London**, Ont. (with male choir "Crescendo"); Nov. 11: Can. Ref. Church, **Ancaster**, Ont. (with mixed choir "Sursum Corda"); Nov. 12: Second CRC, **Brampton**, Ont. (with male choir "The Choraliers"). Tickets at the door and/or from choir members.
- Nov. 4-5 35th anniversary of John Knox Chr. School, **Brampton**, Ont. Nov. 4: 7:30 p.m., musical presentation of "it's cool in the Furnace," Nov. 5: 6:30 p.m., anniversary dinner. Info. & tickets: (905) 840-3153.
- Nov. 5 Opening of the "Dooyeerweld Centre for Christian Philosophy," 8 p.m., Redeemer College, **Ancaster**, Ont. Speaker: Dr. H. Evan Runner. Info.: (905) 648-2131.
- Nov. 9 Fall rally Chatham Region of C.R. Ladies' Societies, 10 a.m., Grace CRC, **Chatham**, Ont. Speakers: Rev. J.W. Postman and Mary Kaldey. Bring own lunch and \$3.
- Nov. 10-13 Concerts by the St. Thomas District Male Choir "Crescendo." Nov. 10: 8 p.m., St. Paul's Cathedral, **London**, Ont. (with organists Martin Mans and Wm. van Suydam); Nov. 12: 7:30 p.m., Westmount Congregational Church, **Orillia**, Ont. (with organist Rick Dykstra); Nov. 13: 3 p.m., First CRC, **Barrie**, Ont. (with organist Rick Dykstra).
- Nov. 11 The King's University College's 15th anniversary annual meeting and banquet, 6:30 p.m., at TKUC, **Edmonton**, Alta. Info. & tickets (403) 465-3500.
- Nov. 12 "Kun je nog zingen, zing dan mee," a sing-song of Dutch songs and hymns, 7:30 p.m., Maranatha CRC, **Belleville**, Ont. Free will offering. Info.: (613) 962-6904.
- Nov. 12 Back to God Hour Rally, 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Speaker: Dr. Joel Nederhoff on "Always New." Music: O.C.M.A., directed by Leendert Kooij. Organist: Andre Knevel.
- Nov. 12 James Ward in concert at West End CRC, **Edmonton**, Alta. Sponsored by TKUC and alumni. Info. & tickets (403) 465-3500.
- Nov. 13 Dutch worship service, 3 p.m., led by Rev. J. Kuntz, CRC, **Ancaster**, Ont.
- Nov. 18 Annual Christmas bazaar and silent auction sponsored by the John Milton Society for the Blind, 11 a.m.-6 p.m., 40 St. Clair Ave. E., **Toronto**, Ont. Info.: (416) 960-3953.
- Dec. 17 Christmas concert by the St. Thomas Ladies Choir and the St. Thomas District Male Choir "Crescendo," 7:30 p.m., Knox Presb. Church, **St. Thomas**, Ont.

NOVEMBER 4, 1994

Is wealth our problem?

Stimulated by a remark of Gwynne Dyer, the editor of Mennonite Reporter wrote about "The Wealth Problem" for the issue of Sept. 19, 1994. "The problem in our world is not poverty, but wealth." This statement prompted him to think a little more about that subject. It led to the following considerations:

"A growing number of countries in the world, explained the commentator, are embracing a market economy. More and more countries are building the wealth needed to produce or import a wide range of products.

"The question being discussed on the radio show was simply this: Can the world sustain a widespread adoption of North American consumption levels?

"Hence the observation that the world's problem is not poverty but wealth—particularly the lifestyle that makes wealth possible.

"As North Americans we're more used to focusing on poverty as the problem. After personal visits to other parts of the world we return home thankful for our good life. And at times we're moved to help those less fortunate improve their lot in life.

"It's startling to be reminded, though, that our assumptions about what constitutes the good life are out of whack... and that widespread imitation of those assumptions could jeopardize the world.

"If the primary problem is defined as poverty, relief and development agencies need to appeal primarily to our altruism. That's getting harder and harder as personal budgets get squeezed from thousands of angles.

"If the primary problem is wealth, giving and sharing include a strong element of self-interest. Our own survival may be at stake if we hoard what little we think we have. Our survival may also be at stake if we're generous, but keep holding to our own high rates of consumption."

Church press

Jacob Kuntz

A physician on 'assisted suicide'

On August 15 of this year the Canadian Medical Association took an important decision with respect to euthanasia and physician-assisted suicide. One of those motions that was passed stated: "The regular practice of palliative care does not include euthanasia and physician-assisted suicide."

In Catholic New Times (Sept. 11) a medical doctor who lives in B.C. made the following remarks about this decision:

"These decisions taken by the medical profession indicate that doctors are not prepared to stand on the sidelines as the euthanasia debate in our country proceeds. The outcome of the vote by the physicians confirmed their belief in their right, and duty, to take a position.

"We deal with the dying on a daily basis. We are the profession which must provide good palliative care and ensure that it is available to all. If euthanasia were to become acceptable, we are the profession which would be expected to carry it out.

"Those in favor of assisted

suicide emphasize an individual's right to control his or her death. Yet, experience shows that depression is one of the stages a dying person goes through. If euthanasia were practiced at this stage, neither the person nor family nor friends would have the opportunity to work through the stages of dying to the peaceful acceptance of death.

"In the end, the delegates could not accept the risk that euthanasia brings to our society as a whole or to patient/physician trust. The individual's right to assisted suicide compromises all of our rights to protection and especially the rights of the weakest in our society.

"In making these decisions, the CMA recognized the importance of educating doctors,

quotes



patients and society as to what palliative care can accomplish and the need to make this care available to all dying patients. If my profession can accomplish this task of education, much of the fear of pain and suffering can be eliminated, and the patients should not feel the need to ask for suicide.

"I realize that not all doctors in Canada will agree with the CMA's position, but I am proud that my national professional association has taken this stand. The CMA is now on record as opposing euthanasia. In doing so it has joined the British, American and World Medical Associations. I hope that my profession's concerns will be heard by our political leaders and that our Members of Parliament, in their deliberation, will do what is best for society as a whole."

Abuse of the environment

It may partly be the result of our wealth that we are not more concerned about our environment and that we can still be so careless in the way we treat the earth on which we all have to live. In The United Church Observer one can often find articles to that effect. In the issue of September 1994, Muriel Duncan devoted her observations to this cause: she told readers about her experiences on Monday mornings in a park close by.

"Monday mornings in our neighborhood park are always the same in the good weather. You have to watch where you walk.

"It isn't what the dogs leave behind that causes problems. Dogs are pretty tidy.

"Monday mornings, the dogs have to walk carefully because so many humans have been in the park over the weekend.

"In the soft early morning light, the squirrels are cleaning up the pizza boxes and ice cream containers thrown down among the picnic tables. Crows are sorting through the cigarette butts for potato chips. Empty plastic bags blow gently among the day lilies. You can still see tire marks from where someone parked on soft earth; a little maple tree has had a branch snapped. Remainders of a three

course McDonald's meal are lined up along a stone ledge as though the people who ate there had been abducted by aliens before they finished.

"I pick up an Orange Crush can in our path and keep an eye open for broken beer bottles; the dog is too trusting to look out for himself. I've seen what broken glass does to the pads of a dog's foot and I can imagine what it would do to a little kid running without looking down.

"Soon a park's crew will come through to do a clean-up. This seems to be part of our culture now, paying others to clean up after us. Each weekend, people come to the park for a little fresh air, a touch of nature, family time with their children. And they leave their garbage, as though the earth had nothing to do with them.

"There was a time not long ago when it seemed we'd got past this kind of mindless, if petty, abuse of nature. It was simply socially unacceptable to litter.

"It is a small sin, surely, when we look at the larger picture of disappearing ozone and species. But if we can't even manage to pick up after ourselves, how will we turn around our demand for fossil fuels?"

The Bible and Islam

by Rev. Bassam Madany

\$4.95 Canada/\$3.95 U.S.

How to relate the gospel relevantly to the Muslim heart and mind.

Write: The Back to God Hour

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Burlington, ON L7R 3Y8

Christian reading material

Harold Jantz, editor of ChristianWeek, made a trip to Europe this summer and also spent a week in Lithuania. One of his questions was: How much good Christian reading material is available to Christians in that country? He gave the answer in the August 23 issue of ChristianWeek:

"My wife and I had the opportunity this summer to spend several weeks in Europe, including a week in Lithuania. In the tiny Balkan republic we couldn't help but observe just how limited was the amount of Christian material available to people, in part because of the Soviet system under which the people had lived for many years, in part because the country constitutes a very small language group.

"It would be hard for us to imagine having access to only dozens of titles in Christian writing, rather than thousands or tens of thousands. Yet that is the case for these people. If they are to read more, they must gain access to literature in other

languages. English is now a much sought after skill.

"The entire country has no Christian bookstore, at best only a kiosk in Lithuania's capital city, Vilnius, where a small selection of titles and Bibles can be bought.

"As we were completing this issue, Christian booksellers in Canada were concluding their annual convention. They represent hundreds of stores. They market tens of millions of dollars worth of books annually.

"We have much to be thankful for."

Jacob Kuntz is a retired Christian Reformed pastor who works part-time in Holland Christian Homes, Brampton, Ont.

High school Bible finally comes into its own

Ontario Alliance fills gap with solid courses

Bert Witvoet

ANCASTER, Ont. — The Ontario Alliance of Christian Schools has published a Bible study program for grades 9-12 in what OACS co-ordinator Herman Proper describes as "the largest single OACS curriculum project to date." The material fills a vacuum, says Proper, since no complete Bible curriculum exists for high school.

The program is divided into Old Testament studies (for grades 9 and 10) and New Testament studies (for grades 11 and 12). The Grade 9/10 text is called *Thy Will Be Done* and the Grade 11/12 one, *Thy Kingdom Come*. It's the reverse order in the Lord's Prayer, but the first title fits the covenant and law emphasis of the Old Testament and the second title, the focus of Jesus' teachings in the New Testament.

The program was developed by an OACS committee consisting of teachers Jim Dekker, John De Vries and Hilda Roukema, under the leadership of OACS education co-ordinator Herman Proper.

Hilda Roukema, vice-principal of Toronto District Christian High School, was hired for a year to write the two teacher's texts (There are no student texts since the Bible will function as such).

Roukema said that the Bible curriculum committee did a lot of the thinking and produced the outlines, but she had to write all the units and thematic statements. Being an experienced Bible teacher herself, who left teaching for two years to receive pastoral training, she has previously written other curriculum material for the Alliance.

As the units were written, they were submitted to biblical scholars and Bible teachers for review, says Roukema.

Reformational perspective

One unique, although expected, feature of the program is that it has a Reformed perspective. The introduction explains that the Alliance chose the historical-redemptive theme of covenant and kingdom.

Roukema explains the perspective this way: "We basically followed the Reformational tradition in Canada which includes people like Gordon Spykman, Harro Van Brummelen, Al Wolters and agencies like the Curriculum Development Centre (now defunct) and CSI schools in Canada."

The program "builds on the best features of the CSI series *The Story of God and His People*, which is available only for grades K-8," says Proper.



Clockwise from l.: Hilda Roukema, John De Vries, Herman Proper and Jim Dekker

The introduction to each text states the following aims and objectives to help students to:

- *Read the Bible as the story of God's acts and words;

- *Accept the Bible as the divinely inspired and infallible Word of God;

- *Develop a deeper understanding of the "Kingdom of God";

- *Make an informed commitment to Christ as Savior and Lord;

- *Immerse themselves in the stories and other writings in the Bible;

- *Develop the understanding, knowledge and skills needed to study the Bible in depth.

Works across denominational lines

Jim Dekker, a Bible teacher at Quinte Christian High School in Belleville, Ont., thinks of his contribution to the work of the

Rita Otten: a tough jewel by any name

Bert Witvoet

BEAMSVILLE, Ont. — When she was a teacher or principal in the Christian schools in Sarnia, Brockville and Brantford, Ont., she was known as Rita Van Westenbrugge. When she was a secretary for Shalom Manor in Grimsby, she was known as Rita Otten.

The name change happened in 1973 when she married widower Gerrit Otten, a real estate agent in the Niagara peninsula with a mission in life: to make the dream of a nursing home for the Christian Reformed Church's Classics Niagara a reality.

Their marriage was happy, according to daughter Janet Hagen-Otten. Rita and Gerrit became a powerful force in making Shalom Manor a reality, "sometimes giving up their holidays to cut through some

more red tape," Janet says.

According to Rev. John Postuma of Caledonia, Rita put fire under the men at classis.



Gerrit and Rita Otten

But Rita Otten passed away October 21, 14 months after Gerrit Otten had died.

Rita was born Maria Johanna Van Westenbrugge on March 20, 1925, in Zwolle, the Netherlands. During the Second World

War she studied to be a teacher and received her certificate in 1945, after which she taught in Meppel and Nijkerk.

During a visit to her sister and brother-in-law, Nell and Dick Maat, in Thunder Bay, Ont., she decided to take on the challenge of a one-room school in two Finnish bush communities near Thunder Bay. After spending a very lonely year there, she began her pioneering work for the Christian school movement.

Former fellow committee member Peter Feddema of Beamsville remembers Rita as the person who had the communication skills to write on behalf of the Shalom Manor committee. "We had all these things against us," says Feddema. He was referring to a slow-moving classis, the township's bureaucracy when

dealing with zoning bylaws and sewer requirements. "But Rita was always there to take notes and to write the letters," says Feddema. "She was a jewel, as far as Shalom was concerned."

Former Shalom administrator John Kamphuis says Rita was a very active member of the board, serving as secretary for eight years. He recalled her as being knowledgeable, dedicated and persistent. "If she couldn't get it through the front door, she would get it through the back door," he says.

The funeral service for Rita Otten was led by Revs. Hilbert VanderPlaat and Peter DeBruyne. VanderPlaat focused on 2 Corinthians 5:1 "Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house, not built by human hands."

curriculum committee as "much smaller than the others." But he brought to the discussions a sensitivity to other denominations, having come from a non-CRC background and having studied theology at Ontario Bible College.

"This curriculum appeals to people of all denominations," he says. "Even talk about the covenant goes over well as long as it does not spill over into infant baptism and other peculiar church doctrines. And this curriculum does not do that," he adds.

Dekker likes the historical-redemptive perspective. From his experience as a teacher of world religions he sees other religions trying to do the same, but not succeeding as well. "It is clean in Christianity," he says. "It works so consistently."

Dekker has used portions of units with students and has found that students are enjoying it. "It's not the typical church thing. It's not parents telling them how to live, nor is it a Sunday school lesson. They get meat from the Bible."

Low volume, low cost

By all accounts the production of the curriculum material was a modest one. The binders and tabs were done professionally outside the Alliance office, the rest was produced in-house in order to keep the costs below \$49,750.

Since a Christian high school teacher's Bible textbook will sell only few copies (only 50 sets have been produced so far and copyright permission allows for another 50), the cost cannot be recouped through sales. The project was therefore underwritten in its entirety by the Canadian Christian Education Foundation (CCEF).

So far the Alliance has sold one set of texts to each of its 11 Ontario high schools and one to a Japanese Christian school. The price for member schools is \$73 for the Old Testament text and \$66 for the New Testament text. A separate "High School Religious Studies" guide that can be used for discussion and for developing other units is also available for \$15.

Credit recognition for the teaching of Bible in an Ontario Christian high school was achieved in February of 1993.